

For Regum:

OR
A DEFENCE
of the regall power and soueraigne
authoritie of Kings:

*Against the usurped claime of the
Romish Sea ouer them, and the
late monstrous paradoxes of Je-
suites in that behalfe de-
rogatim remota.*

Grounded vpon Scripture, Fa-
thers, Councils, the Canon Law, the
law of Nature and reason.

Written in French, and dedicated to
the French King LEVVIS 13.
now reigning.



L O N D O N ,

Printed for William Bladon, and are to
be sold at his shop in Paul's Church-yard,
at the signe of the Bible. 1614.

THE DILEMMA

THE HISTORY OF THE
SOPHISTS OF RHODES

WITH THE LITERARY
HABITS OF THE
ROMAN SOCIETY OF THE
PATERAE OF THE
TUNISIAN COLONIES

COLLECTED AND ARRANGED
BY G. C. COOPER, M.A.,
IN A MANNER WHICH WILL

SHOW THE READING
HABITS OF THE
TUNISIAN COLONIES



London

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to our S. A. & R. & T. & C. & C.



TO THE MOST PIOVS, PRVIDENT

and Potent Monarch, I A M E S,
by the grace of God, King
of Great Brittaine, France,
and Ireland, Defender
of the Faith, &c.

Dread Soueraigne,



F all the creatures of this Vni-
uerse, none draw-
eth nearer to the
Creator thē man;
neither any de-
gree of men, so much as doth the
King, whether wee consider his

THE EPISTLE.

persō or his Office. As the face of Moses descending the Mount from God, shone bright and glorious: so the Maiesticke looke of a King (reflecting diuine beames, receiued from the King of Kings) daunteth the most proud and haudage hearts of Inferiors. Therefore Kings are in holy Writ called *Lights*, for their glory; Gods for their power; and the *Lords anointed*, to testifie their graces, and the dignity of their Office. And surely your Maiesty is a light, and a light of Israel, (Gods people) not onely for glory; but for example of piety, religion, and vertue: your Maiesty is Gods Lieutenant, executing his power, which consisteth chiefly in ordering & directing, in protecting and defending, in rewarding and punishing: in a word, your Maiesty is truly the *Lords*

DEDICATORY.

Lords anointed, furnished with
all Royall and Princely graces,
and namely of a wise and ynder-
standing heart, to iudge and rule
this geat & mighty people, ouer
which the Lord hath placed you.

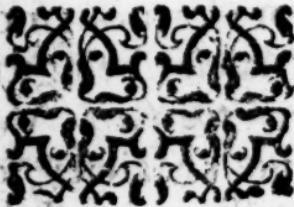
Wherefore I haue presumed
(being but a Translator) to pre-
sent this small Treatise to your
Maiesy, not as a thing worthy so
iudicious view; but for that it
treateth of the Authority of
Kings, and for that it was by the
Authour dedicated to a King his
Maister, entitled *Most Christian*;
& therefore for nonemore meet,
the your Maiesy, being truly stiled
Defender of the fath. Wherein I
beseech your Maiesy to pardon
the boldnesse, and passe by the in-
firmities of him, that is bound
(with all true subiects) vnfeigned-
ly to pray to the King of Kings,
for your Maiesies long and prof-

THE EPISTLE, &c.

perous raigne in this world, and
an immortall Crowne of eternall
felicity in the world to come.

*Your Maiesties most humble
and obedient subiect.*

ROBERT SHERWOOD.



The

desire. A



The Translator to the Reader.



*VR blessed Sau-
ours rule, Ye shall
know them by
their fruits, is an
infallible and per-
petuall way to un-*

Math.7.20

*maske hypocrites, among which
none are more dangerous to the State
wherein they liue, then such as un-
der pretence of Religion, do politickely underhand practise, all for
the good of a forraigne power, to
whom they haue vowed themselnes.
Of which we need no farther in-
stance then the upstart sect of Ig-
natiens, who blasphemously terme
themselves Of the society of Ie-
sus*

The Epistle

us. Yet none do more abborre from the holinsse of that name, which they so arrogantly usurpe, or lesse resemble and imitate Iesus, the patterne of all holinesse. To omit their intollerable pride & aspiring ambition, their insatiable coueteousnesse, their cunning hypocrisie, their subtil sophistry, their matchlesse Machiauelisme, their equiuocating periury, their compassing sea and land, to seduce and peruert, and the like, wherein they are directly opposite to Iesus; who was humble and lowly, liued poorely, is the truth it selfe, and taught the way of God plainly. Are not these their sublimest fruits? to intermedle with matters of State, to oblige themselves by their blind vow to a foraine Lord; to coceale high Treason, tending to the danger of Princes persons, and euersion of States, revealed to them in auricular confession, (that

To the Reader.

(that I may not say, to animate, rather then deterre, the Traitors, to put their Treason in execution:) to publish their diuelish and pernicious doctrines, ascribing to one man, the Pope, (even ouer Kings) both the powers Ecclesiastical & Ciuil, which Christ Iesus hath separated the one frō the other, actibus proprijs & dignitatibus distinctis, as Pope Nicholas the first affirmeth. Looke neerly into their doings, and you shall perceiue them armed with rage and cruelty, not with teares, which (as Saint Ambrose wittnes-
seth) are, and onely ought to be, munimenta sacerdotis: You shall see them bring forth fruites dangerous to the persons and states of Kings, and contrary to them of the ancient Christians, who as Tertullian testifieth did pray for all their Emperours, that they might haue Vitam prolixam, Imperium securum, domum

Nich. 1. ad
Michael.
Imp.

In orat.
cōtra Aux-
entium 23.
quest. 8.
conuenien-
tior.

Tertul. 30.
Apologeti-
ci.

The Epistle

1. Sam. 24.
6.

domum tutam, exercitus fortes,
senatum fidelem, populum probum, orbē quietum, & quæcunq;
hominis & Cæsaris vota sunt.
Rea, to every indifferent man they
will appeare to be so farre off, from
the innocency of holy Dauid; who
had a touch of heart, for hauing
but cut off the lap of Sauls gar-
ment; that by writings they rather
approue the murther of Princes, the
Lords annointed; a doctrine not one-
ly opposite to the doctrine and pra-
ctise of I E S V S, but which (I am
assured) all true subiects in all
lands (not only of such as are taught
in I E S V S Schoole, but euен of them
that haue neuer so little sparke of
humanity or light of nature) do de-
test and abhorre. And how be it
they labour to couer these things, &
to perswade their adorers, that these
are but slanderous imputations
wrongfully cast upon them. Yet they
sticke

To the Reader.

Sticke not to publish, to the eye of the world, many things derogatory from the authority of Soueraigne powers, ordained of God; affirming it to be a meereley humane institution. Which new, strange, and dangerous paradox, our Authour, in this small Treatise, doth, both by diuine and hnmane testimonies learnedly confute: the soundnesse of whose reasons, and faithfulness of allegations, will to euery indifferent Reader plainly appeare. whereby not onely the best Christians and most loyall subiects may be confirmed, the mouth of the aduersary stopped, and the honest minded, though blinded Papist, be preserued as by a soueraigne antidote against the pestilent doctrines of such as mislead the. At least, if any of them dare cast an eye on this booke; for that their bondage is so great, as they are forbidden to reade any thing

written

The Epistle, &c.

written by men of our side, yea, the
holy Bible, for feare (forsooth) of
hereticall infection. A pollicy which
as it sheweth the unsoundnesse of
their cause, so doth it not a little up-
hold their tottering Kingdome, by
retaining the people still in igno-
rance.

But let mee entreat thee (good
Reader) not to censure a peece, but
reade the whole, with an unpartiall
eye: and friendly to accept my paines
in good part undertaken for thy
good.

Robert Sherwood.

The

The Authors Epistle to the French King.

SA C R E D Maiesty, natural History teacheth vs, that Bees appeare at their beginning, like a little white worme, all except him that is to be their King: which commeth forth with wings, & is of yellow colour, because he is formed of the most exquisite flowers. And if the Monarch of all the world hath giuen such priuiledge to the King of so smal creatures: what are we to belieue of him, whom he hath established to command ouer men, & honourued with the title of *Most Christian*? To confirme which beliefe in the harts of your subiects, & to destroy the opiniō of the do-

Plin. l. II.
cap. 16.

The Authours Epistle

Etors of lies, which falsely main-
taine, that the Kingly power is not
absolute, & that it is an inuention
of me; I haue aduentured to frame
this little discourse, & to present
it to your Maiesty, to the end that
by the reading of the same, they
may learne no more to blas-
pheme against the powers esta-
blished of God alone, and that
they may know, that it is not the
antiquity and greatnesse of your
house, the Nobility of the Prin-
ces which your Maiesty com-
mandeth; the wisdome of your
Soueraigne Courts; the order
Ecclesiasticall: the large extent of
your Prouinces: the strength of
your places; the affection of your
peoples: the faithfulnesse of the
confederates of your Crowne:
the experience of your Cap-
taines: the valour of your Nobi-
ty: the thunders of your Arsenall;

the

To the French King.

the greatnessse of your treasury,
that mainteineth your Crowne.
But that diuine character, grauen
by the finger of God in the face
of the King, who *sitting upon the*
throne, chaseth away all euill with
his eyes. He hauing giuen to your
Maiesty in these tender yeares,
wings to flye ouer peoples, which
are but as creeping wormes of the
earth, in comparison of the de-
gree he hath giuen your Maiesty:
euery good subiect, by the yoake
imposed of God to his owne
conscience, acknowledgeth him-
selfe bound (as I doe) to make a
vow to remaine for euer, without
dispensation from such a duty.

Pro.20.8

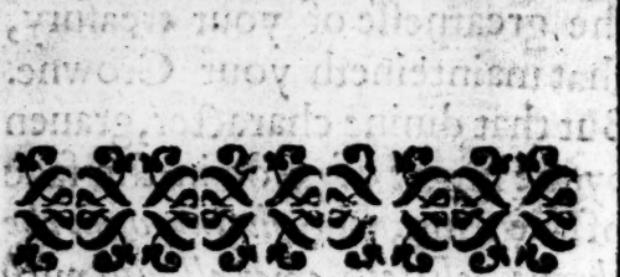
Rom.13.

Your Maiesties most humble,
most obedient, and most faith-
full subiect, and seruant.

JOHN BEDE.

*Vltimata lis erat que mea prima fi-
des.*

Propert.20
20.



Errata.

Page 1. in marg. read Hieron. p. 2. l. 15. read
Micrarchie. p. 16. l. 16. for they, read the: p. 21.
l. 11. read Papinian. p. 36. l. 4. read, depose him:
p. 38. l. 10. for of, read ouer: p. 49. l. 17. read Re-
my: p. 89. l. 14. for these, read their: p. 90. l. 7.
read in the Church: p. 102. l. 18. for man, read
name: p. 117. l. 19. read Luxemburg. p. 121. l. 21.
read by a Councell: p. 141. l. 2. for out of, read
not in: p. 149. l. 18. read, these flatters: p. 163.
l. 2. for haue, read hauing.

What other litterall faults occurre, I en-
treat the Reader, either himselfe to amend,
or of curtesie to passe ouer.

The

EDWARD



The Right and Prerogatiue of Kings.

CHAP. I.

That the Authority of the Prince is from God.



HE Ancients doe witnesse that *France* hath a long time ben free from monstres, hauing nothing disordered in her inhabitants, nor in their manners: whereas on the contrary in *Affrica* ariseth euer ordinaily some nouelty. But if we seeke whence the disproportioned propositions, handled in these daies doe proceed, wee shal find them to be bred in forraigne parts, & not fruits of home-growth. Such an one is this same maintai-

Heiron.
contra Vi-
gilant. sta-
tim initio.

B ned

(b) *Bellum, arma, mi-
næ, that is:
warre,
armes, and
threates.*
*Bel.lib.1.de-
pont.c.7. &
de clericis
ca.28.*

ned by Cardinall *Bellarmino* (whose actions haue (b) reference to his name) that the authority of Kings is but of a humane institution. Wherein hee doth like those malefactors, who going about to excuse their fact, diminish the dignity of the person against whom they offended: or like men of warre, who first batter downe the defences of a place, before they giue the assault. For if this Doctor said true, the attempt of murthering Kings were not so heinous a crime, simply transgressing the lawes of men; as indeed it is, being committed against the commandement of God. The falsehood of which doctrine that I may the better shew, I will vse foure kind of arguments, of which the first is taken from nature, created of God, and considered in her purity, wherein are obserued the traces of respect, which all creatures beare vnto man, to obey him as a Monarch. Which naturall instinct, notwithstanding the corruption brought in by sinne, remaineth still in some

some creatures, which acknowledge a King of their kinde, and follow him. Secondly, seeing that the excellency of man consisteth in this, that he was created after the image of his Creator, who will doubt, but that Empire or rule formed on the patterne of the Soueraigne God, is aboue all other kind of command? Thirdly, the forme of the reasonable indiuiduall man, whose head alone commandeth all the members, and who in this regard is called *Microcosmos*, that is to say a little world, is it not a *Micrarchie*? that is to say a little Kingdome well policed? And euery one of our housshoulds, commanded and governed by one alone, doth it not put vs in minde of this order instituted by God? Surely none, but such as will haue no lawfull familie at home, dare deny it. For as the father of a familie is in his house, so is the King in his Kingdome; and for this cause Princes are called by the Prophet, *The nursing Fathers of Gods Church.* Esa.49.23.

The second order of Arguments is taken from the cōmon sence of al men, against which, such Doctors do trespassle: for the law of superiority is borne with man, and continued from the Creation of the world euen vnto vs. God hauing grauen in mans heart, as, to acknowledge a God-head, for respect of religion, so also to submit himselfe to the King, to maintaine society, according to that which the people of God said : *Our King shal' iudge vs, and go out before vs, and fight our batailles.* Also *Adam* was chiefe head of all the men which liued during the 930 yeares that he liued after his creation. The Empire of *Noah* was diuided betweene three; *Iaphet* raignēd in *Europe*, *Sem* in *Asia*, and *Cham* in *Affrica*. And *Nimrod*, called the mighty Hunter, raignēd in *Babylon* from the yeare 130, after the floud. For this effect were *Moses* and *Iosuah* established of God; who had all the markes of Soueraignty; for though the word *King* be not in so many letters

1. Sam. 8.
20.

ters found, why shall wee not call them Princes, Dukes, and Kings, seeing they executed the whole function, and bare the markes of such. And after the creation of the Judges, God cōdemneth not the forme of Monarchicall command, as the Aduersaries of Royalty falsely calumniate, seeing that he saith, *There is no power but from God*: But hee blameth the lightnesse of his people in the change of the order by him established. But if the people bee made so faulty for having obtained of God a royall command in matters of pollicy; with what authority will this Cardinall Iesuite maintaine the mixt power which he bringeth into the Church, without any commandement, or ratification from God? Now not onely the Orthodoxall people, but also Pagans haue had this instinct of Nature, thus farre, that being left to their choice by the *Romans*, who had vanquished them; they instantly requested them to give them a King, protesting that they were not other-

Rom.13.1.

Cappadoces
Iust.lib.38.

Herod.4.

Iust.7.

Iust.4.

wise able to maintaine themselues, and esteeming true that which *Herodian* saith, that as *Jupiter* hath command ouer all the Gods, so in imitation of him, it is his pleasure that the Empire of men should be Monarchicall. From this sence, common to all men, it commeth that the warlike Nation of *Macedonia*, hauing bene foyled in warre, before they returned againe to the battell went to fetch the cradle wherein their yong King lay, and set him in the midst of the Campe, supposing that their former mis-fortune proceeded from this, that they had not with the good augure of the Kings presence. And although ambition carry men thus far, either to command, or not to obey any but men of quality and merite, yet we reade that the *Sicilians* did beare so great a respect to the last will of their deceased King, that they disdained not to obey a flauue, whom King *Anaxilaus* had appointed Regent, during his sonnes minority: And *Xerxes* flying from *Greece* in a vessel, so full of men

men of warre, that it was impossible for him to saue himselfe, without casting away some part of them; said vnto them: *O yee men of Persia, let some among you testifie that hee hath care of his King: for my safety is in your disposition.* And then, *the Nobility, which accompanied him, hauing adored him, cast themselves into the sea, till the vessell was unburthened.*

Herod.8.

The third order of reasons is taken from Gods institution, practised in *Adam, Noah, Nimrod, Moses, Joshua*, yea in expresse tearmes for *Saul*, speaking thus to *Samuel*. *Hearken vnto their voyce, and make them a King.* And if with men ratification be equall to a commandement, by much stronger reason with God, who is not induced to change his purpose, by any perswasion, nor forced to doe that which displeaseth him by any violence. Now that his will was to establish a King, appeareth not onely by his decree and counsaile, as then hidden and since reuealed, but by his will manifested long time afore in

1.Sam.8.

22.
Ratificatio
retrotra-
bitur &
mandato æ-
quiparatur.

Deu.17.14.

these words. *When thou shalt come to the land which the Lord thy God giveth thee, and shalt possesse it, and dwell therein, if thou say (marke that hee forbiddeth them not to say it) I will set a King ouer me, like as all the Nations that are about me; then thou shalt make him King ouer thee, whom the Lord thy God shall chose.* Note these words against the new heresie of our Iesuite, who in his third booke *Recognitionum, quest. de Laicis*, vpon this false ground: that Kings haue not their authority immediately from God, but from the people, maintaineth, that they are Kings, no further then it pleaseth the subiects. For by this Text it appeareth that God chose Saul: Also it is written, *That after Samuel had gathered together all the Tribes, (to wit for to cast lots) that the Tribe of Benjamin was taken; and it followeth after, Not any among all the people is like unto him whom the Lord hath chosen:* And if the Lot gouerned by God alone be not an immediate vocation from God, these Doctor

1.Sam.10.
20.24.

ctors, with their blasphemy may as well reiect *Mathias* from the Apostle-ship, and make him an Apostle of men, as the King of great *Britaine* hath iudicially and to purpose obserued: out of whose writings I haue borrowed many arguments inserted in this Treatise. Seeing then that this high charge is giuen of God, where is the man so presumptuously rash, that dares blame this order, and will depose him whom God hath established? It is therefore *God which createth & degradeth Kings, and none other, which holdeth their hearts in his hand, for to bow them as hee did the heart of *Darius*, and of *Nebuchadnesar*, or hardeneth them, as hee did *Pharoabs* and the Kings of *Syon*.* For it is written, *Power is giuen you of the Lord, and Principality by the most high.* And I E s v s said to *Pilate*. *Thou couldst haue no power at all against mee, except it were giuen thee from aboue.* Also in the *Prouerbs* it is said, *By mee Kings raigne, and Princes decree iustice.* The obedience therefore,

Dan.4.22.
& 5.18.21.
Prou.21.1.
Deut.2.

Exod.6.7.
8.
Wised.6.3.

Ioh.19.11.
Pro.8.15.

Exod.20.
12.

Esa.49.

Rom.13.1.
5.

fore which is due vnto them, is grounded on this Law, written with the finger of God: *Honour thy father and thy mother*: For the name (Father) is attributed vnto them, not onely because they containe particular persons in their duty, but also for the body Ecclesiasticall, for they are called, *Nursing fathers of Gods Church*, for to containe it within the discipline of the Law; & are not the selues children of the same, to be vnder the rod and chastised by priuation from their kingdomes. Yea rather the Apostle saith to the *Romanes*; *Let every soule bee subiect unto the higher powers*, for there is no power but of God. And hee addeth, wherefore yee must be subiect, not because of wrath onely; that is to say, for punishment, but also for *conscience* sake; Whence it followeth that the authority of the Prince is of Divine right, seeing it bindeth the soule and conscience, which hath onely God for superiour Law-giuer. And for to take away all ambiguity from equiuocating Doctors, who distribute

distribute of powers temporall and spiritual ouer some subiects. the Apostle expoūdeth what these powers ordained of God, are, *Whether it be to the King, as unto the Superior. (he excepteth no persoñ) or unto Gouernors, as unto them which are sent of him.* Therefore vnder the name of powers are cōprehended the kinds of lawfull gouernment, namely Monarchicall, Democraticall and Aristocraticall. And to manifest it more clearly, the Apostle designeth these powers, saying: *that the Prince beareth not the sword for nought.* It is then the power of Princes which beare the sword, whereof hee speaketh, and not of them which beare the Crosier stafte, for they are subiect to the temporall Magistrate, as it is written, *Feare God and honour the King:* comprehending in two words the doctrine of the first and second Table, as the Wise-man also doth in his *Proverbes, My sonne, feare God and the King, and meddle not with them that are seditious, or (according to the naturall translation) with men*

1.Pet.2.13.
14.

Rom.13.3.
4.

1.Pet.2.17.

Pro.24.21.

men which innouate or transforme themselves. Now the reason of this prohibition is, that they which are desirous of nouelty, which trouble the present state, which transforme themselves, *Iesuita omnis homo*, as the prouerbe is, and do that which our Sauour blameth in the Gospell, compasse sea and land to make a profelite, these I say are not fit men to instruct our children in the feare of God and seruice of the King.

The fourth meanes to conuince this new opinion is taken from the practise of the orthodoxall: (for by such workes we may know the workmen;) whereby we shall see, that no particular faithfull persons haue euer resisted the King, otherwise then by patience; witnessses of this are the Israelites captiue in *Egypt*, and the answere and behauour of the Iewes, when *Petronius* would bring the Emperours Image into their Temple. So that *Zedechias*, the last king of the house of *Dauid*, was punished of God, for not keeping his oath of a tributarie

tributarie King. As for the example of *Constantine* against *Maxentius*, it cannot bee drawne into any consequence, for it was a fact of one Soueraigne against another Soueraigne. And as touching the subalternal Magistrates, called the officers of the Crowne, though the defensiuē right bee grounded on the law of nature, constant and vnchangeable, yet they neuer came to that point, but in case of all extremity. So *David* is said by *Abigail*, that he fought the battels of the Lord, hee fortified himselfe with men and armes, enquired if the Inhabitants of *Keilah* would deliuere him to *Saul*; for there can none other thing be gathered there-from, but that hee would haue opposed the walles of the City against his enemy, if hee had bene the stronger in the City. With like modesty did the Priests behaue themselues towards King *Ioram*, against whom they resisted, and shut the gates of *Lilnah*, onely for that he would haue forced them commit idolatry, for it is written, that *hee had*
not

1. Sam. 25.

28.

1. Sam. 23.

11.

2. Chron.
21.10.11.

not onely forsaken the Lord God of his fa-
thers, but caused the inhabitants of Ie-
rusalem to commit fornication, and
compelled Iudah thereto. Examples far
from attempting against the person
and state of Kings, whose seruants
they were : the *Hebreus* in the time
of *Pharoah*, the Apostles in the time
of *Nero*, the first Christians vnder
Iulian the Apostata ; our Sauiour
himselfe , the patterne for all the
faithfull to imitate, was enregistred
from the wombe of the holy Virgin,
payed tribute , answered before *Pi-
late*, and his Apostles before *Nero*, ap-
pealed vnto *Cesar*, without shunning
the Royall iurisdiction. And if it had
bene lawfull to attempt against the
life of naturall Princes , among so
many constant Martyrs which haue
suffered persecutiō, would there not
haue bene found some , that would
haue tryed this meanes for the deli-
uerance of their brethren ? Was
there not zeale enough in the Ap-
ostles to stirre vp their Disciples there-
to? or eloquence enough in the Eu-
angelist s

gelistis to perswade vnto murders? Let then these new Doctors be confounded with shame, by the doctrine which euen they teach whom they call Heretikes, who in the midst of fires and massakers haue published their confession, in the two last Articles, of which are contained these words. *For this cause he (to wit God) bath put the sword into the Magistrats hand, that he may repreesse the sinnes committed, not onely against the second Table of Gods commandements; but also against the first: wee must therefore for his sake not onely endure that Superiours rule ouer vs, but also honour and esteeme of them in all reurence, holding them for his Lieutenants and Officers, to whom he hath giuen in commission to execute a lawfull and an holy function. We therefore hold that wee must obey their lawes and statutes, pay tributes, imposts, and other durties, and beare the yoke of subiection with a good and free-will; although they were Infidels,* * *so that the Soueraigne Empire of God, remaine in his entire. May it therefore please your* **Maiesty**

Art.39.&
40. of the
confession
of the Re-
formed
Churches
of France,
Printed in
the end of
the booke
of the
Psalmes.

* This
condition
ought not
to be calu-
niated;

for it is
better to
obey God
then men,
as is trea-
ted in the
next
Chapter.

Maiesly to iudge, that if your Protestant subiects haue beene so firme in their duty towards your Predecessours, of whom they haue bene so seuerely entreated, that in the midst of torments they haue blessed the King; What your Maiesly may expect of them, being at this day their Benefactor and Protector, and by this degree to acknowledge what your Maiesly is to beleuee concerning their Religion towards their Creator and eternall Redeemer. And according to the doctrine of contraries your Maiesly may clerely see that they ingratefull of benefits receiued from the Kings your Predecessors, which attempt daily by word, writing and by damnable effects, against the state & person of the Soueraigne, armed with such a power as he is:that those same without doubt haue before-time enterprised very far against the seruice of their Soueraigne King, whose Administrators they haue too longtime bene, without rendring account.

C H A P.

CHAP. II.

Wherein the Authority of the Prince
consisteth.



OR AS M V C H as in this last
age of the world the malice
of men is so great, that they
dispute the clearest princi-
ples, bring in new Maximes and call
into question things most assured:
We must deale with them as our Sa-
uiour did with the Pharisees, to con-
uince whose errore in matter of di-
uorce, he sendeth them backe to that
which was practised in the begin-
ning: teaching vs by his example to
seeke out the truth in Antiquity, and
in her originall. So doing, for the
question in hand, wee shall finde that
God the Creator of heauen & earth,
King of Kings, and Lord of Lords; re-
seruing to himselfe the Empire ouer
Spirits, for to sound the thoughts,
dispose the wils, and gine law to his
creatures, hath constituted vnder him
a dignity, depending of his onely

Mat.19.4.
8.

Gen.1.
Mat.28.
Apoc.19.

C

grace,

2.Tim.2.2.

grace, which hee hath established on earth, for to put in excution his ordinances, *To the end that wee may lead a peaceable and quiet life in all godlinesse and honesty.* To the obseruation of which ordinances, this Soueraigne power is so much the more obliged, for that the Prince sinneth not by transgression onely, but also by example, whereunto subiects vsually conforme themselues. For this cause is he commanded to obserue the Law in these words, *Hee shall write for him a Copie of this Law in a booke, and after, He shall take heed to all the words of this Law, and to these statutes for to do them.* Now this commandement is giuen to the King, not as to a priuate person, to whom it sufficeth to subiect himselfe to it, but as to a king, for to reduce others to obedience thereto. By vertue whereof he ought to chastise those Ecclesiasticall persons that bee corrupters of true Religion, according as it is written. *When there shall arise in the midst of thee any Prophet or dreamer of dreames (such as*

Deut.17.

Deut.13.

are

are the practitioners of the chamber of meditations) and shall give thee a signe or wonder, &c. saying, Let us goe after other Gods, &c. That Prophet or dreamer of dreames shall bee flasne, because hee hath spoken to turne you away from the Lord your God, &c. So King Esas and all the people sware, to keepe the Law Politicke and Ecclesiasticall. And if the obseruation of this Law is prescribed vnto Princes themselues, where is that subiect that dare dispense therewith? And if the worke-man-ship doe borrow his dignity from the worke-man, who is he can accuse it of superfluity or defect? *Wee know (saith Saint Irenaeus) that the Scriptures are perfect, for they are indited by the word of God, and by his Spirit.* For these causes the Kings power is limited vnto this onely ordinance, which containeth in two Tables the rules of piety and iustice: the most solide and fundamentall pillars of State, which at all times, those men haue kept inuiolate, which in all things else obeyed the Prince. So

2.King.ii.
15.17.

Iren.lib.2.
cap.47.

Dan.3.

Act.4.19.
Ioh.9.22.Exo.1.17.
21.

Mat.5.21.

2.Maccab.
7.30.

1.King.13.

Daniel and his companions refused to prostrate themselues before the image of *Nebuchadnesar*. And the holy Apostles *Peter* and *John*, in the execution of their charge, said, *that it is better to obey God then men*. In like manner, the Mid-wives are praised for that they would not execute the decree of *Pharaoh*, and put the Hebrew children to death, for that was against the second Table of the Law of God, *Thou shalt not kill*, Therefore it is written: *And because the Mid-wives feared God, therefore hee made them houses*: So said that constant Martyr, *I will not obey the Kings commandement, but I will obey the commandement of the Law that was given unto our fathers by Moses*. So for obeying man (although he was a Prophet) rather then God, the man of God was torne in pieces of a Lyon. The impiety and wickednesse of *Iezabels* commandement, who had ordeined that the Prophets should bee slaine, hindred *Abdias* from executing it. For seeing that the king in his kingdome

dome, is as a Father of a family in his house, and God will haue vs to loue him more then our owne bloud: it sufficeth the king that we render vnto him the seruice that children owe to their most deere parents, seeing that the honour due vnto him is comprehended vnder the name of Father and Mother. Which is a thing so imprinted in the hearts of good men, that the light of Lawyers, *Pappinian*, though he were not instructed in the Law of God, refused the Emperour *Caracalla* to excuse the murther that hee had committed in the person of his brother, saying, that it is not so easy to excuse an homicide, as to commit it. By which answere he sheweth, that they doe falso call themselues Christians, which canonize murtherers, and easily approue the Parricides which they haue hardly executed. And forasmuch as such bounds are set by him, which giueth and taketh away Kingdomes, on such conditions as pleaseth him, good Princes which haue desired the pre-

Peritura
Troia per-
didit pri-
mum Deos.

L. Princeps
de legibus
I. ille aequo
§. tempesti-
uum ad
Trebel.

seruation of their estates, haue not hindred the course of justice, nor bound the hands of the Magistrates established by them, when they would execute their charges; Haue also taken in good part the admonitions, that the Pastors of the Church haue giuen them for the obseruation of piety: for as it is said of the great Citty *Troy*, that it could not bee destroyed till first they had lost their Tutealary Gods. So may wee aswell and with more suerty say, that it is a most assured token of the subuersion of a State at hand, when Religion is ill obserued, and iustice not well administred. The Prince then is not aboue the Law of God, for it commeth from his Superior: neither aboue the law of nature, which cannot bee abolished but with the abolishing of nature it selfe. But that which is said in the Ciuill Law, that the Prince is free from the obseruation of the Law, is meant from the solemnities of the Law, and from constraint, which things are denied to

the Prince

euery

euery particular or priuate person, in whose mouth onely resteth humble supplication, and who are armed onely with a *Placet*. This may also bee vnderstood of the priuiledges granted by Kings, which can neuer be extended against the Prince, who hath the right to reuoke them when they are abused, and may abrogate the lawes of which himselfe is the authour; liuing himselfe in the meane time after the lawes, so long as they continue for the subiects; buying according as the price goeth, and exposing his treasury according to the statute. And that place of *Samuel* maketh not to the purpose, *hoc erit in Regis*, which speaketh of the right of rigour, which is extreame iniurie: and is of the customary right of ill and way-ward, and not of good Kings. So said the Emperour *Theodosius*, to submit the Empire to the Law, is some-thing more then to cause it to be obserued by others; for there is no commandement higher then to command the Prince, nor

*L. pen. de l-
receptis. 3
c. de testam
L. ex imperf.
de leg. 3.*

*L. digna
vox de leg.*

*L. digna
vox de leg.*

any more difficult, then to command a mans selfe. For this reason good Princes, the better to containe their subiects in their duties, haue brought themselues to liue according to the Lawes, principally according to them which are of the State, and fundamentall of their soueraignty; as said the Emperour *Traian*, girding the sword on his high Constable, *Draw it forth (saith he) for mee, if I command according to the Lawes: but if I do the contrary, employ it against mee.* But although such subalternall Magistrates, are aswell Officers of the Empire, as of the Emperour, yet it is not therewith permitted them to controule the actions of their Soueraigne; especially when they are personall vices, which passe not into habitude, and which bring not ruine to the whole state; and such as Princes render an account of to God alone. *Tibi soli*, said *David*, though hee had caused his seruant *Urias* to bee slaine, and committed adultery with *Bathsheba*: No Officer of the Crowne spake

spake to depose him, neither any particular person to bring him to iudgement, much lesse strangers, in any degree whatsoeuer in another territory, who in these times, being very liberall of the rights of others, abuse that place of Saint *Paul*, which enioyneth obedience to the Prince for cōscience sake, to cause the first Table of the Law to be transgressed, & dispense subiects of their oath of Allegiance due vnto *Cesar*, and so cause the second Table of the Law to bee violated for their hurt: being carried away, according to the nature of the error, to the vice of two extremitiēs, the meane of which consisteth in fīue royll prerogatiues. The first is a power to make Lawes, without the cōsent of any subiect necessary thereto: & consequently to coine mony, to giue it value, to stamp his armes vpon it, & to impose taxes according to the necessity of the State: Secondly, to make peace or warre, be it to succour his allies, or to reuenge an iniury, whosoeuer haue committed it: Thirdly

Rom.13.

L.55.v.c.
de leg.
Tit.c.de
vecstig.

L.vt Armo-
rum Auth.
de armis

1. i. ad l. Iul.
de Ambitu
l. ius gladij
de reg. iu.
Dicit. in l.
3. de iurisd.
omnium.

ly, to create Magistrates, and to establish or suppress them: Fourthly, to take knowledge of, and to iudge appeals definitiuely. And lastly, to haue power of life and death ouer all sorts of inhabitants in his kingdome, ouer all persons resident within his Dominions, and generally to dispose according to the lawes of their goods, life, & reputation. Of which points whosocuer pretēdeth himselfe to be exempt, resisteth the ordinance of God, and are guilty of high Treason, what pretext socuer they bring.

CHAP. III.

That Eccllesiasticall persons were subiect to Princes, before the comming of our Lord IESVS CHRIST.

1. Joh. 2. 7.
2. Joh. 5.

*Emanuel Sa, Iesuite
in his Aphorismes*



H A T is not new which is fro the beginning of the world, saith Saint John. Wherefore we cannot sufficiently detest the new opinion of the Iesuits, who teach that Eccllesiasticall

desiaistical persons cānot be condemned for high Treason, because they are not the Kings subiects. To conuince which heresie, & to hinder that none (following this doctrine) doe any more attēpt against our Kings, let vs lead these Pharisies to that which was at the beginning. We haue no Hystorian more antient then *Moses*, who from the creation of the world vntill his death in the yeare of the world 1493. telleth vs of no other superiour power, but of the Prince, ouer all the inhabitants of his Territory. And accordingly hereunto, the Law was giuen of God to *Moses* the Duke and King of the people, and not vnto *Aaron*: acording as it is written, that *Moses tooke the booke of the Covenant, and read it in the hearing of the people, &c. Tooke the bloud of the covenant and sprinkled it vpon the people.* And whē the chiefe Priest with all the visible Church had committed idolatry about the golden Calfe, *Moses reproved him, saying to Aaron: What did this people vnto thee, that thou hast brought*

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v. Princeps
v. Clericus.

Exod. 20.
to the 25.
Chapter.

Ex. 24.7.8.

Ex. 32.21.

Leuit. 20.

Exod. 18.
13. &c.2. Chron.
19. 8.

Deut. 17. 8.

brought so great a sinne upon them. To which reproofe *Aaron* answered him not, that he could not erre, nor his Church, nor that hee judged the whole world, and was not to be iudged of any: but acknowledged himselfe to be in the State, and consequently the Princes subiect, asketh him pardon, saying: *Let not the wrath of my Lord waxe fierce:* The like reprehension *Eleazer* the chiese Priest, did take in good part, when *Moses* said vnto him, *Yee shoulde haue eaten it in the holy place as I had commanded.* In the same manner also as touching the iurisdiction, for it was wholly in the hands of *Moses*, as being the Prince of the people; judging in person, as in times past the Kings of *France* haue done, or ordeining Iudges to take knowledge of causes, which respect either the Church, or processe betweene man, and man: Afterwards also there was references & appeals in cases of difficulty, which returned to *Jerusalem*. And to himselfe was giuen of God, the direction of the seruice

seruice and order Ecclesiastical, and not to the Priests. Against which truth, it will not serue the turne to say, that *Moses* was of the family of *Leui*, for seeing hee reprooved the chiefe Priests themselues, it was not in quality of a *Leuite*, who had bene inferiour to the least of the Priests, if hee had not further had the quality of Duke. So *David* a man after Gods owne heart (who tooke not vpon him aboue his charge) hauing named *Salomon* his son for successor, gathered a Councell, numbred and distributed to the Priests, their charges and offices, described in that place, which consisted not in commanding but in their administering before the Lord: *For to purifie all holly things, for the shew-bread, and for the fine flower, for the meate offering, and for the unleavened cakes, and to offer burnt-offerings, &c.* *Salomon* likewise dedicated the Temple, and consecrated it to God, in presence of all the Church: And himselfe conceiued prayer and blessed the people, the Priests being present

1. Chro. 23

2. Chro. 6.

2.Chron.
19.3.8.11.

2.Chron.
17.6.

2.King.23.

2.Chro.29

present. *Iosaphat* also hauing broken downe the groues and banished the seruice of images, *Hee established in Ierusalem* (namely) *for the indgement of the Lord*, *Amariah the Priest*, and *Zebadiah a ruler of the house of Iuda*, *for all the Kings affaires*: *and in the third yeare of his raigne he sent of his principall Gouvernours*, and *the Levites with them*, *for to teach the people*. And of *Iosias* it is written: *And the King stood by the pillar, and made a covenant before the Lord, &c.* and it is added, *then the King commanded Helkijah the high Priest, &c.* Who said not that the King had nothing to do to command him in matters which concerned the seruice of God, but fulfilled the Kings commandement: Likewise it is said of King *Ezechias*, *Hee opened the dores of the house of the Lord, in the first yeare, and in the first moneth of his raigne, and repaired them, &c.* called for the Priests and Levites, and said unto them, *Heare me yee Levites, sanctifie now your selues, and sanctifie the house of the Lord.* Againe, *Now I purpose to make a covenant*

covenant with the Lord God of Israel, &c. Then he said to the Priests, the sonnes of Aaron, that they shoulde offer vpon the Altar: he appointed the Levites in the house of the Lord, &c: Then Hezekiah commanded to offer the burnt offering vpon the Altar. Also he saith, Now yee haue consecrate your selues to the Lord come neere and offer the sacrifices and praises, &c. Againe, Hee tooke away the high places, brake the images, & cut downne the groves, and brake in peeces the brasen serpent that Moses had made. And he gathered together the whole Church, and wrote letters to Ephraim, and Manasses, that they shoulde come to Ierusalem to celebrate the Passeouer, &c. For the King (marke it) and his principall Officers with all the congregatiōn had held a counsell in Ierusalem, to celebrate the Passeouer in the second moneth: the Postes therefore went (note it) by commission from the King. Also hee prouided for the sacrifices as did Iosias, who established the Priests in their charge; yea Salomon deposed the Priest Abiathar. And Nehemias restored

2.King.18.
4.

2.Chrō.30

2.Chrōn.
31.3.
2.Chrō.35
1.King.2.
27.
Nehe.2.8.
13.

2.Cor.4.3.

stored the seruice of God, caused the Law to be read and enterpreted, *making the people to understand it by reading.* And if the Spirit of God taught *Nehemiah* this forme of enterpreting the Law, by the holy Scripture, which conteined then but the booke of *Moses*, and a few others of the old Testament; how dare men taxe the Scripture of obscurity, now that it is illustrate with the Commentaries of the Gospell of the Sonne of God, and with the gloses of the Apostles & Euangelists? Certaine it is, that this forme of enterpreting the Scripture by it selfe wil not be rejected, vnlesse it be of such as the Apoitle speake-
keth of, *If our Gospell be hid, it is hid to them that perish; in whom the God of this world hath blinded the mindes.* Now all those Princes were not Priests, and therefore did nothing but in the quality of Kings, exercising the charges depending of the Crowne: True it is, that sometimes one and the same man was both King and Priest, as *Melchizedec*, but it was in as much as he figu-
red

red the onely King, Priest, and eter-
nall Prophet of his Church, to wit,
our Sauiour. And if Cardinall *Bel-
larmino* will at this day bring in a mixt
power into the Church, either hee
will make vs still in expectation of the
Messias by such figures, or will ma-
nifest vnto vs vnder the Gospell, that
which Pope *Nycholas* speaketh of in
these termes: *Before the comming of
CHRIST some haue bene typically
Priests and Kings, as Melchizedec:
which the Deuill would imitate in his
members.* Out of which words may
be gathered, that if there bee found,
since the publication of the Gospell,
any person exercising both the functi-
ons, that hee is a member of the Di-
uell, according to the opinion of
Pope *Nicholas*, who fauoureth not in
that, the Bishops that be Lords Tem-
porall and Spirituall. And as Kings
fully discharging their office, were
bleffed of God, so they tooke not vp-
on them any thing pertaining to the
office of the Priests and Leuites, nei-
ther intermedled they with making

*Nichol.
Epift.8.*

D vnleauened

2. Chron.
26.18.

vnleauened cakes, sacrificing of Calues, or sprinkling of the bloud vp-
on the Altar : for in this case it was
permitted the Priests to reprocue, and
God did punish them for it. So *Aza-
riah* the chiefe Priest said to *Uzziah*,
It p. rtaineth not to thee to burne incense
vnto the Lord, but to the Priests the sons
of Aaron, that are consecracted for to offer
incense. And not onely the chiefe
Priest, but the least, hauing charge in
the Church, may admonish in consci-
ence & in godly manner, all Kings, &
Emperours, after the example of *Na-
than*, and Saint *Ambrose* Bishop of
Milan, who shut the Temple against
the Emperour *Theodosius*. For it is not
a case reserued to the Bishop of the
first sea, to put Kings in minde of
their conscience, & to make knowne
vnto them their sinnes; it is the Law of
God that speaketh and not man, whose
person or degree is not considerable,
but his Diuine commission. After this
manner vnder the Law, yea from
~~Adum~~ vntill our Sauiours comming
in the flesh, Kings haue behaued
themselues

themselues with the Priests, and all the Church; for the space of foure thousand yeares.

Christ was
borne in
the yeare
of the
world.
3963.

CHAP. IIII.

*That since the comming of our Lord I E-
s v s in the flesh, the authority of Kings
ouer Ecclesiasticall persons, is not di-
minished.*



HERE is nothing
truer, then this Pro-
position of our Sa-
uiour: *I am not come
to abolish the Law but
to fulfill it: Also, My*

Mat.5.17.

Ioh.18.13.

*Kingdome is not of this world. Whence
it followeth, that the Justice, which is
Patrimoniall to all Princes, is not ta-
ken away from them, ouer one part
of their Subiects. That I E s v s hath
not established any other power
aboue their Estate, for to dispense
their seruants of their allegiance due
vnto them: that hee hath not taken
away from them the command that
they had in time of the Law, ouer the*

1.Tim.2.

Ier.4.20.

2.Sam.21.

1.King.14.

1.Sam.13.

14.

Psal.82.

Bcl.delaicis
cap.7.

Church to reforme it; ouer the Doctours of the Church, to assemble them, and ouer the chiefe Priest to depose: And therefore Saint *Pau*l saith, that Kings are established as well to maintaine piety and religion, as honesty and pollicy, *To the end* (saith hee) *that wee may lead a peaceable and quiet life, in all godlinesse and honesty.* For why should the yoake of the Gospell, which **C H R I S T** calleth light to all that will vndergoe it, bee heauy on the necke of Kings, to whom God giueth titles and prerogatiues aboue all other men, calling them the **C H R I S T**s, or *annointed of the Lord*, And as our Sauiour is called the *light of the Gentiles*, in the song of *Simeon*, so also is the King called the *Lampe of Israel*, and *Moses* and *Dauid*, *Men of God*; And in the Psalme speaking of this authority, *I haue said ye are Gods, all children of the most High.* Whence come then those heresies that already take roote in all the society of new Doctours. *That Kings are rather slaves then Lords: that Popes haue degraded* many

many Emperours: but never any Emperour deposed one Pope, That Bishops may depose Kings, and abrogate their Lawes. That Ecclesiasticall persons dwelling in a Kingdome, are not the Princes subiects, and cannot bee iudged by them, though they iudge Princes. Now who is it that feeth not the iugling deceit of the Iesuites throughout the Chapters of this Treatise? neither can the Cardinall bring any reason to the contrary: and although wee agree in this, that Kings are ordained of God for the people, yet wee must discouer the fallacy of these Doctors equiuocating in the word *for*, which is applicable both waies, to serue and to command. So wee agree that Kings are for the people, but it is as the soule is created for the body, and the head for the members: to wit, in a superiour degree, to command, and not to set the feete aboue the head. Thirdly, if this Doctor will not attribute to himselfe more authority then CHRIST and the Apostles haue done, who in this world subiected themselues to it, hee

Bel.dePont
lib.1.c.5.
& lib.3.c.
16.& lib.5.
c.8.
Emanuel
Sa,Iesuite
in his A-
phorismes
Printed at
Antwerp.
v.Princeps
v.Clericis.

1. Cor. ii. 1.
Phil. 3. 17.
Ioh. 6. 15.

Ioh. 18. 36.

Luk. 12. 13.

will not hold Kings in the ranke of
Slaves: And if it had bene needfull to
abase them in this estate, the Lord I E-
s v s had power enough to make the
proudest stoope: But if neither hee,
nor his Apostles haue enterprised any
such thing, then when the Church was
in her purity, it followeth, that the
perfection of the State Ecclesiasticall,
dependeth not on the superiority of
Magistrates, Soueraigne, or subalter-
nall, And seeing the Apostle com-
mandeth his successours to *bee imita-
tors of him, as he is of C H R I S T*; they
should say one to another, as Christ
did of himselfe, *My Kingdome is not of
this world*; they should content them-
selues with the keyes of heauen,
without taking by force the keyes of
Citties; they should auoide it, as did
our Sauiour, if men would make them
Temporall Lords, and should not take
upon them a ciuill iurisdiction, no
more then did our Sauiour, who when
one said vnto him, *Maister, bid my bro-
ther diuide the inheritance with mee*, an-
swered; *o man, who made mee a iudge or
diuidere*

divider ouer you? Neither yet in criminall matters, after his example, *Woman, hath none condemned thee?* (hee said, *none Lord; and I E S V S said, neither do I condemne thee, go and sinne no more.* So our Sauiour reiecteth the office of a Temporall Magistrate, exercising the charge of a true Spirituall Pastor, to inuite sinners to repentence, yet without approuing vice. But if these men will perswade vs that in processe of time, to wit, after *Constantine*, the Church shalld change her course of life, and leaue the Ministry, to take vpon it command; I will stay to beleue it, till they produce some Prophesie of this future change: and will beleue touching this pretended authority, that which *CHRIST* saith of the dwelling places in his fathers house, *If it were otherwise I would have told you.* And passing further I say, that if the Church in her most perfect forme, hath had no such superiority, we ought to keepe this perfection instituted of God, and if heathen Princes haue bene acknowledgd three

Ioh.8.10.
11.

Ioh.14.2.

hundred yeares for Superiors of the Church, which made a part of their state, it were to do iniury to Christian Kings to deferre vnto them lesse honour then the Apostles and the Primitive Church haue deferred to heathen and Infidell Emperours. And the fable of the donation of *Constantine* serueth to no purpose, it being acknowledged false by the most learned Iuris-consults, antient and moderne, as shall be handled in the ninth Chapter hereafter. But though we should agree to them concerning the priuileges that Princes haue giuen to Church-men, yet we must not thereby conclude that Kings haue lost their authority to reforme the Church and to giue lawes vnto it: For seeing it is a case royall to make Lawes in a State, it pertaineth onely to the King to ordaine them: and although hee make them not without taking aduise of the expert in euery Art or Science; yet for all that it will not be said that they are statutes or ordinances of the Iuris-consults or Diuines, which haue bene

Ezdras
chap.7.

L.placct.1.
de sacros.
Eccl.Cæsar.
lib,6

bene called thereunto. Whence it followeth, that the Kings power is not lessened by the comming of our Sauiour, who hath limited the charge of the Apostles and of their lawfull successours to the Preaching of the word, and administration of the Sacraments: as he had appointed Priests vnder the Law, for the vnleauened bread, perfumigations, and sacrifices. And indeed the Emperour *Iustinian* extendeth no farther the Christian Lyturgie and the office of Bishops, in his seventh Nouel, vpō which Doctor *Cuias* writeth in the same sense. Seeing the, that to make Lawes in a State is a case of Soueraignety, & that neither the King, nor an Apostle, neither yet an Angell from heauen can adde to, or diminish the substance of Gods Lawes, but onely the circumstances which respect comelinesse and the execution of them: what inconuenience is there, that the ordinary authority be interposed in Lawes Ecclesiastical? Seeing also that the Church is within the State, made a part of the same

*Nouel.7.c.
11.de Ec-
clesi.11.bo-
nis.Cuiac.
tomo.3.pag.
549.
Gal.1.8.*

Deut.4.2.

Pro.30.6.

Gal.1.8.1

1.Cor.4.6.

Reu.22.

18.19.

same and is subiect to the Soueraigne of the whole territorie, being in France, (and England) one of the three Estates of the Kingdome, whereof the King is head and Superiour, as wel of the Clergy as of the Laity. Now that it is not lawfull for any, whosoeuer hee bee, to adde or diminish the substance of the Law, or of the Gospell of God, here is the prohibition, first as touching the Law. *Tee shall*

put nothing vnto the word which I command you, neither shall yee take ought therefrom, that yee may keepe the commandements of the Lord your God, &c.

And in the Proverbes, *Adde nothing vnto his words, least thou be found a lyar.* The like is said in the Gospell, *Though wee, or an Angell from heauen preach vnto you, otherwise then wee haue preached vnto you, let him be accursed.* And both of the Law and of the Gospell it isordeined, *That yee might learne by vs, that no man presume above that which is written: For (saith Saint John) if any man shall adde, &c. God shall adde upon him the plagues written in this booke; and if*

if hee diminish, &c. God shall take away his part out of the booke of life. Wherefore Emperours haue maintained them in this possession conformable to their title. And beginning in the Constitutions colected in the Code of *Justinian*, the thirteene first titles are all filled with Lawes for to rule the Church, in which first of all, the Aduersaries of Royall authority shall obserue, that there is one title which attributeth simple audience to Bishops, and not iurisdiction, for to shew that they haue not any portion of Empire, it forbiddeth (a) them to reiterate Baptisme: to paixt or graue on earth the (b) image of our Sauionr, And in the Nouels the Emperour ordaineth, of the punishment of Ecclesiastical persons (c) euен by the whip. Of the creation and consecration of Bishops, That Synods (d) should bee held every yeare. Forbiddeþ to celebrate the mysteries in priuate (e) houses. Item ordaineth, that Bishops (f) should speake alond, when they celebrate Baptisme and the Eucharist. Ordaineth that the holy Bible should be translated

*De Episcopati audi-
entia.*

(a) *Lib. I.*
Tit. 5.

(b) *Lib. I.*
Tit. 7.

(c) *Nou.*
123.ca.20.

(d) *Nou.*
123.ca.10.

(e) *Nou. 58.*

(f) *Nou.*
137.c.6.
Nou. 146.
ut liceat
Hebrais.

L. Constantiopol. 24.
C. de sacro Eccles. his verbis.
Hic Kons-27-
terroutoles
Exklamo. &
τρασον των
ανθρωπων
κρισιμων.

translated into the vulgar tongue, that the people might reade therein their saluation. Yea when the Empereour had translated the seate of his Empire to *Constantinople*, although there was then a Byshop of *Rome*, yet he declared, that the Church of *Constantinople* was the Head, that is to say, the chieffest of all others. To this is referred, that in *Nov. 83.* *Menna* is called *Universalis Patriarcha*, in fauour of whō the Emperours said hee had granted *that priuiledge to the Clergy not to bee conuanted but before their Bishops*, & that in certaine cases onely. Now the cause why the Emperours translated their seate from *Rome*, was, because they held but very little in the West parts: *Gaule* and a good part of *Germanie* were occupied by the *Frances* or *Frenchmen*, *Spaine* by the *Sarazines*, *Gothes* and *Vandales*; *Italy* in horrible confusion, by the usurpation of the *Gothes* and *Vandales*, *Rome* hauing bene in a short time thrice sacked: the yeare 414. vnder *Honorius* by *Alaricke*, in the yeare 459. vnder *Martian* by *Gensericke*,

Genesericke King of the Vandales, and lastly by Totilla King of the Gothes in the time of *Justinian*, who expelled the in the yeare 552. But the King of *Lombardes* dispossessed him, and held *Italy* two hundred yeares after, till he was expulsed by *Charles the Great*. During which hurliburries, there remained to the Emperour the *Exarchate of Ravenna*, of which place the Bishop in the yeare 558. would haue attributed to himselfe the name of *Vniuersall Byshop*, because hee alone in *Italy* acknowledged the Emperour. On the contray, the Bishop of *Constantinople* pretended this authority, because of the seate of the Empire. Which ambition, *Gregory the great*, Bishop of *Rome*, a learned and good man, blamed in many of his writings, saying, *That he should be the Anti-christ which would seeme God ouer all men; but that hee was his fore-runner, which exalted himselfe aboue Priests*. Whence it followeth; that the first degree of Anti-christian ambition, was to exalt himselfe aboue his fellow-officers in the

Greg.16.
Epistol.In-
dict.15.
Epist.194.
§288. &c.

The Right and

the Church, and that the accomplishment of this mysterie is to exalt himselfe aboue all that is called God, or which is adored. Notwithstanding *Boniface* the third, successour of *Gregory*, was not of this opinion, but receiued the title of *Vniuersall Byshop* by meanes of *Phebus*, who hauing slaine the Emperour *Mauritius* and his family, vsurped the Empire, and made himselfe Lord of *Constantinople*.

CHAP. V.

The Christian Kings are grounded in title and possession of the rights and authority aboue declared.



*Da: Hail-
ian in the
end of the
raigne of
Clouis.*

HARAMOND the first King of *French-men* beganne to raigne in the yeare four hundred and seuentene. Three of his successors were Pagans, *Clouis* was the first Christian; he came to the Crowne in the yeare 484 and continued in possession of the Royall authority, before spoken of.

For

For he assembled a counsell at *Orleans*, in which were many Prelates, namely 32. Bishops: and caused two Monkes, guilty of high Treasō to be executed. In the same manner continued his Successours, vntill *Boniface* the third, which may bee said to haue bene the first Pope. For as touching the name it was before common to other Prelates, as *Saint Hierome* in many of his Epistles, calleth *Saint Augustine*, and *Alipius* by the name of Popes; as the name of Priests and Bishops were taken in the same signification: for said *Saint Hierome*, *What is the Byshop more then the Priest, except the ordination, &c. Every Byshop, whether hee bee of Rome, or of Alexandria, hath like merite and the same Priest-hood; riches nor pouerty doe neither exalt nor debase the Byshop, &c.* Notwithstanding after sixe hundred yeares, the said *Boniface* the third, then Byshop of *Rome*, together with the name, tooke vpon him the effect. And as *Adams* gaue the name according to the nature of the thing, and as in truth it was; *Boniface* the

Hier. Epift.
ad August.:
to. 2.

Hier. Eu-
grio. Vbiq;
fuerit Epis-
copus, siue
Rome, &c.
siue Regy,
eiusdem est
meriti &
sacerdotij,
&c.

Beda. Sigibert, &c.
Durand. 4.
rational.
Ado. Onu-
frius.

the third, and his successors, challenged to themselues the things, after the abuse of the name. Whence it is obserued by Historians, that he was the first that vsed in his Decretals these termes: *We will, we ordaine, wee command, and enioynr.* Now that which hath very much aduanced such usurpations, hath bene the confusions of the warres of *Italy*, and the negligence of our last Kings of the first race; out of which King *Pepin*, taking occasion to assume the Crowne and to trans-ferre it into his family, made himselfe bee crowned by the Pope in the yeare seuen hundred fifty and ffe; to the end hee might make vse of the credite, that from those times the Pope had in the Christian Churches: and that hee might the more oblige him to maintaine his cause, he gaue to the Pope the *Exarchate of Ravenna*, and that which hee holdeth in *Romania*. And by this meanes these two Lords obliged themselues each to other, without disbursing penny: for the least Byshop

in

France could haue crowned *Pepin* asvaluably, as Pope *Zacharie*, and the *Exarchate* pertained not to the King, but to the Emperour, to mittigate whose indignation the King made that donation in the name of *Constantine*, who was dead more then three hundred yeares before. Which I report, for to shew that the greatnesse of Popes proceedeth from the liberality of our Kings, and that they should bee very ingratefull if they did not acknowledge it toward them. Moreouer *Pepin* changed the ceremonies obserued in the *Gallicane* Church, and brought in the *Romane* ceremonies by the mediation of *Remy* Arch-bishop of *Reines*. About the same time arose the controuerſie about Images, which the *Greek* Churches would not receiue into their Temples. *Epiphanius* Byshop of *Salamina* tare in peeces a picture set vp in the Temple, and *Serenus* Byshop of *Marseille* beate downe an image. The Emperour *Phillipicus* surnamed *Bardanes* maintained himselfe in the right

Paul. Emil.
du Tillet
& others.

of Kings, and in the yeare 713. made a decree concerning Images, which dured till *Constantine the second*; who confirmed it in the yeare 782. whereat his mother *Irena* being prouoked (as superstition easilly inciteth weake mindes) shee assembled a Councell at *Constantinople*, during the Emperours minority, for to establish her Images, but the people opposed themselues thereunto and chased away the Prelates: which afterwards were assembled againe by this woman at *Nice*; but when shee could not install her Images, shee put out the eyes of the Emperour her sonne, and sent him into exile, in which hee died. Meantime, in the yeare 776. King *Charles the Great* passed into *Italy* subdued *Didier King of the Lumbardes*, tooke him prisoner and brought him to *Lyons*; and soone after being requested by Pope *Leo*, to deliuer him from the hand of *Campul*, and *Syluester* his enemies, hee went thither and by the same meanes made himselfe bee crowned Emperour: and confirmed to

to the Pope the donation of King *Pepin* his father, and from that time forth, by trans-action, betweene the King and the Emperour, the Empire was diuided, and the westerne part remained to *Charlemaigne*, who approved not the decisions of the Greekish Synode, but wrote a booke entituled, *A Treatise of Charlemaigne against the Greekish Synode, touching images*, which booke is extant to this day. But that which serueth to our purpose is, that the King by this meanes maintained himselfe in possession to make Lawes for the Church, of which there are many in a booke called *the Capitularie deccrees of Charles the Great*. And as *Pepin* his predecessor had done in the Cittie of *Bourges*, so did hee also assemble many Councels in diuers places of his kingdome, as at *Mayne*, at *Tours*, at *Reines*, at *Chaaalons*, at *Arles*, and the sixt most famous of all at *Francfort*, in which he himselfe was present in person, and there condemned the error of *Felician*, and the Councell of *Nice*, falsely called the

Sigcb. in
the yeare
1713.

can. Vota.
can. Aga-
tho. 63. dist.

The Right and

feuenth generall Councell. Now in this place it is worth the obseruing, that the election of Byshops and Arch-bishops, yea of the Bishop of *Rome*, was subiect to the confirmation of the Emperour, & for want of inuestiture made by him, they should not haue bene consecrate, as the Canons do witnesse, where wee read the confirmation of Saint *Ambrose* by the Emperour *Valentinian*. From thi ancient pterogatiue, common to the Emperours, it commeth, that *Charlemagine* hauing parted the Empire, and agreed with the Emperour of the East, assembled a Councell at *Rome*, that hee might make passe a new titke in his person, and an acknowledgement by the Clergy, touching this authority to confirme Byshops, which from all antiquity belonged to the Emperours his predecessors. Whence it is manifest that the Popes haue absurdly termed this declaration and acknowledgement a priuiledge and fauour of *Rome*, or gratification to King *Charles* the Great; for it is a right

right and prerogatiue, common, antient and Diuine. And at that time was made the Cannon *Hadriannus*, and after that which beginneth *In Synodo*: which truth is farre from the doctrine of the Cardinall Iesuite, who would faine perswade the people, that the authority of Emperours and King's is grounded on the good liking and fauour of the Pope, and that they cannot vse the same longer then it pleaseth him.

Now a while after crept in the question, that so much troubleth the world, about the interpretation of these wordes of our Sauiour. *This is my body.*

For the clearing of which point, and to know the meanes whereby a Christian man Communicates in the inerite of the death and Passion of our Lord and Sauiour; King *Charles the Balde*, who beganne to raigne in the yeare eight hundred fourty and one, went not out of his owne kingdome to seekke the vnderstanding of those wordes

*Can. Hadri-
anus. can.
in Synodo.
63. distinct.*

of the Gospell in the Court of *Rome*, but consulted with one of the most learnedst Clegy-men of his subiects named *Bertram* a Priest, whose discourse wee haue yet, worthy to bee preserued; for by it wee may learne that the opinion pretended to be new in these daies, was as then esteemed most ancient. And if it would please the Disciples of *Loyola*, to referre themselues to this good Priest, there would be no more disputing in *France* about the Sacramental words, neither should wee debate so much about *host*, yea if they were sent for the peace of the Church. Thus wee haue shewed, how our Kings haue maintained their right and authority during the two first races; in which time was preached none other doctrine then that of the ancient Canons, which haue these words, *It is a generall practi-
(a)on of humane society to obey the Prince.* Which was confirmed by the example of the King of Israel, who commanded *Hilkiah* the high Priest, and by the testimony of *Saint Hierome*, saying,

(a) *Can. que
contra 8.
dist. 93. &
in summa
94. dist. c.
qui culpa-
tur 23. q. 3.
textus &
gl. cap. Si
Epist. 18.
dist.*

saying: *Wee must (b) be faithful to Princes and Superior powers, otherwise none can hope for reward at Gods hands.* Now among other Kings, the Canonists themselves say, that the King of France is the (c) King of Kings, that he shineth among others as the morning starre (d) Notwithstanding the great extent of countries that the King of Spaine possesseth at this present, by the meanes in history declared. For yet at this day he is your Maiesties Leige-man, both for Maiorca (e) a Fief of Magalon, a Church of Gaule Narbonnois; and for the Earledome of Flanders, which belongs (f) to the iurisdiction of the Parliament of Paris, and is chiefeſt of the three Earledomes numbred among the Peeredomes of France. Neither can the Kings renuntiation being prisoner make to the contrary, forasmuch as the feare of being ſtill detained, hindred it to bee a full conſent, and maketh the pretermitted ratification; for the Kings children were then prisoners in Spaine, Itaq; ſemper ſuberat metus can/a. Imo

(b) Cap. principibus 23. q. 5. (c) Cardin. Clem. i. pr. de immunit. Eccl. (d) Bard. ca. i. §. i. de prohi. feud. alien. Idem. Confil. 415. part. i. (e) Petrus Iac. in pract. sub. rubr. de success. regnum vers. item nō aduertunt. De Grassalio i. iure. li. i. Regaliar. (f) Gaguin. li. 4. & 5. c. i. Bald. Anth. statuimus, v. iuxtaboc. C. de Episc. & Cler.

(g) *Cardin. consilio 37. incipiens Redemptor. Mar. soz. consilio 53.*

(h) *Lucas de Pennal. quicunq; 11. lib. Cod. de omni a- gra dc sero.*

(i) *Felinus ca. cum non liceat de prescr. Bal. cap. signifi- cantibus de off. delegati.*
(k) *Bald. de loco & pro- babit feud. alien. & de pace Con- stantia.*

*per filios pater plerumq; magis torque- tur; and the (g) example of the King of Cyprus serueth well to this pur- pose. Secondly, the King of Spaine can- not preuaile with this consent, be- cause the right and iurisdiction there- of being a royall (h) demaine belon- ging to the Crowne, cannot be aliena- ted. This royall dignity so high ad- uanced in euery kingdome was the cause that the Canonists made no difficulty (as in these daies the Iesu- ites do) to acknowledge the King for the Vicar of IESVS CHRIST in his owne (i) Kingdome, yea they entituled him corporall God, and Gods (k) delegate upon earth, these are their termes. We haue had also many kings in such re- putation with the Clergy, that no Prelate aduentured to approue parri- cides, or to absolute their subiects from their obedience, but haue Ca- nonized them, and inrolled them in heauen. Such do Hystories report to bee king *Dagobert, Charles the Great, and Saint Lewis;* vnto which number, mauger the enemies of the State, wee will*

will adde *Henry the Great*, your Maies-
ties father, an excellent and most va-
lient Prince and Martyr. In like num-
ber is acknowledged in this king-
dome certaine markes and testimo-
nies of a speciall fauour of God
granted to our Kings; the gift of hea-
ling the Kings-evil, the oyle of vnci-
on, the Flower-deluces, and the Ori-
flambe or holy-standerd of *France*,
whereas all antiquity, fabulous or
true, haue giuen but one *Palladium* to
great *Troy*, but one *Buckler* to stately
Rome, and but one signe of the *Crosse*
in heauen for a presage of victory to
the good Emperour *Conflantine*.
Which prerogatiues acknowledged
by Popes, caused *Innocent the fourth*
to grant tenne daies of indulgence
(1) to them that should pray for the
King, and *Clement* added an hundred
more. Now forasmuch as the King of
France is so absolute, thence it cometh
that his kingdome is not reckoned a-
mong the Fiefes, for he doth homage
to none but to God of whom he hol-
deth his Crowne: & because all other
fealty

(1) Thom. 4.
sent. q. 19.
art 3. in sol.
vlt. arg. gl.
in v. tenere-
tur in pro-
em. prag.
sant.

(m) Cap. cū
 olim ext.
 de priui.
 leg. Bald. l.
 quoties c.
 de suis &
 legis.
 (n) Pan. ca.
 tua. 2. de
 decimis. ca.
 que in Ec-
 clesiarum
 de consti-
 tut. Bald. l.
 exemplo. c.
 de probat.
 1. de off.
 pres. præt.
 Clemens. 5.
 extrauag.
 meruit.
 (o) Cap. per
 venerabile
 Qui fili.
 sint legit.
 (p) L. ex
 facto de
 vulgari. l.
 fin. c. de
 militari
 testam. Pen.
 d. loco.
 * Facti cō-
 tra ius.

fealty(m) presupposeth seruitude con-
 trary to such soueraignety and liber-
 ty. Wherefore the King holdeth not
 in any fashion whatsoeuer of the Em-
 perour nor of the *Romane Empire*,
 which never any King of *France* ac-
 knowledged, since *Pharamond* the first
 King of the *Frances* or *Frenchmen*; our
 Kings hauing all the markes of Soue-
 raigne(n) Empire in their Kingdome.
 Which the Pope himselfe confesseth
 in his Extrauagant, saying, that *Boni-*
face the eight could doe no preiudice
 to the King, who *acknowledgeth not any*
 (o) *Superiour*. Which must be vnder-
 stood (contrary to the interpretation
 of the glose) thus; that *iuris & facti*
 the King hath no Superiour, seeing
 that the text beareth these wordes,
Hee might doe it (p) *as being King and*
Prince: for this word, *Prince*, is a name
 authorisched of right by law, and not
 an attribute to a violent usurper, to
 the aduantage of whom the Cano-
 nists will never confess, that the Pope
 authoriseth any such action and *way*
 * *of custome against right*; these words
 then

then, he might, is expounded, the Prince
is ground-din it by law or right: And as
the good Cittizen preferreth the safe-
ty of his country before his owne life,
and the life of them that bee neerest
and dearest to him; so they hold that
wee must obey the King rather then
our naturall Father, because hee
is the (q) husband and father of the coun-
try, which is the common mother of
the inhabitants. Whence it follow-
eth that Cardinall Bellarmine esta-
blishing another Temporall power
then that of the King ouer his king-
dome, makes the Pope a Temporall
(r) adulterer, as also he figureth him a
Spirituall fornicator, making him the
Spouse of the Catholike Church, *Eti-
am Christo secluso*, for the King is
alone the Father and Husband of his
people, and CHRIST is the onely
Head of his Church, *Papa secluso*.
Now from this fundamentall reason,
antient and naturall, commeth this de-
cision, that if a Prelate be called by his
Superior, and by the King at one and the
same time, hee must rather obey (s) the
King

(q) *Lucan*
*Pater ur-
biq; mari-
tus. Plutcr.
in institut.
Traiani.*
Luc.de
Penna.l.
quicunq;
col.3.Cod.
de omni
agro lib.11.
nemini.lib.
12.de Coss.
(r) *Bellar.l.*
1.de Pon-
tif.cap.9.
(s) *Can.Si*
Episc.18.
dist.c.de
reb.12.q.2.
c.pastoralis
ducto argu-
mento ab
ordine lite-
rae §.cum.
a.de off.de-
leg.

(t) *Gl. cau.*
reprobensi-
bili 23. q. 8.
Inn. &
Paru. cap.
cum parati
de Appella-
tion.

(u) *Ba. c. I.*
de Constitu.
c. constitut.
2. dist.

(x) *L. I. 2. 3.*
de officio
pres. vigil.

(y) *C. Tibi*
Domine
dist. 63.

(z) *Can. Ego*
Ludouicus
63. dist.

King then the Prelate. The same is said of a Byshop holding a Manour in fee of the King, hee oweth vnto him obedience rather (t) then vnto the Pope himselfe, as the antient Doctors do teach, against the new opinion. And because the Law is defined to be an ordinance of the (u) Soueraigne, it pertaineth onely to the King to make and to abrogate them throughout his kingdome. For who is it (x) hath most interest to watch for all the members, but hee which is the head? And although the violence of some Popes hath bene such, that they haue (y) constrained some Kings, yea Emperours to beare the yoake, that the prophesie of Saint *John* in the *Revelation* might bee accomplished. The Popes neuerthelesse haue neuer vsurped nor yet pretended that authority ouer the King of *France*, witnesse the extrauagant (z) *Mersuit*. Neither maketh that against it which is in the Cannon, *Ego Ludouicus*, and that the custome of Kings is to send to the Pope to promise him a friendship of spirituall

spirituall filiation. For that gratification is by reason of his charge of Pastor, which euery other Bishop exerciseth with as great power as hee. But as for the Pope hee is bound, presently after his election, to send the articles of his confession to the King who hath the authority to make them bee examined by the Sorbonnists, and bee considered (a) whether they be orthodoxall, according to that which was practised by the Popes *Pelagius* and *Boniface* the eighth, in the raignes of *Chil-dericke* and *Phillip the Faire*. From this Soueraigne power grounded on right humane, diuine, and ancient, it proceedeth that Kings may of their owne authority, without the consent of the Pope, (b) im- pose tribute on Ecclesiastical persons, although the Pope pretend (c) that the King of *France* alone hath this right, which hee calleth priuiledge. But if so bee it were a priuiledge yet hee can neuer reuoke it, (d) it being a thing granted

to

- (a) *Du Till.*
tit. of the
liberties
of the
Gallicane
Church.
& ca. sata-
gendum 25.
q. 1. vinc.
Sigau.
tract. defa-
cis princ. c.
 2. *Regal, &*
cap. 3.
 (b) *Bonif. in*
Bulla inser-
ta in lib. li-
liol. de qua
Io. Feral. &
Guliel. Be-
ned. ca. Rai-
nutius v.
vxorem nu.
103. de-
testamentis.
 (c) *Cap. non*
minus c. ad-
uersus de
immunit.
Eccl.
 (d) *Bald. i.*
vestigalia
c. de vesti-
gal.

to the common-wealthe and not to the person. Moreouer this imposition is laid by the king, not onely on the Temporality, subiects of their owne nature, for the (a) defense of the common-weale, but also on the rest of the reuenue Ecclesiasticall: as king *Lewis* the twelfth leuied the tenth of the fruits of Benefices in the time of *Alexander* the sixt, in the yeare 1498. The like did *Francis* the first in the yeare 1530. in the time of *Clement* the seventh. Wherefore the glose of (b) *Clement* saith, that the same is ordinarily practised in *France*. Contrariwise the Pope cannot (c) impose nor raise subsidies vpon benefices. Therefore the glose of the decree of *Annats*, or *first fruits*, reporteth that king *Lewis* the twelfth and others haue forbidden such raising of subsidies. Item. king *Charles* the fifth caused sentence to bee giuen against Pope *Benedict* the thirteenth, for that matter. And the kings Attorney generall obtained the like iudgement *Anno* 1463. in the raigne of (d) *Lewis* the 11

(a) *Bald.*
ca. cum ve-
nissent de
eo qui mit-
tinit.

(b) *Clem.*
*Si benefici-
orum.*
(c) *Decretū
de annatis,*
*statuit san-
cta synodus
v. exigatur.*

(d) *Guag. I.*
9. c. 3. & li.
7. cap. 3.

who

who had assembled many Prelates. Which was also practised in the raigne of Phillip the faire. And although, according to the Popes opinion, no lay-person can dispose of spiritual things, (e) no though it be in fauour of the Church, so farre is hee from (f) granting them the right to possesse them: yet notwithstanding the king may do both the one and the other, as is confessed in the (g) Councell of Basill, in the title of *Annates*. Also after the opinion of *Gaguin*, this right to conferre Benefices is a prerogative so royall, that there is not any thing in a kingdome that doth more belong vnto the king. And that not by vertue of his beinge anointed, for notwithstanding the same, he remaineth still a meere lay-person (h) according to the doctrine of the Canons. Wherefore the kings consent is requisite (f) in the elections of Prelates, before they bee consecrated: According whereunto, the kings Attorney ought to bee called in the election of the Abbot of *Mans*, but if any did the contrary

the

(e) Cap. que
in Ecclesia-
rum ca. Ec-
clesie de
constit. c. 2.
quanto de
iudicijs.

(f) Cap. si
quis 17. cap.
de iure pa-
tron.

(g) Guag.
lib. 7. c. 3.

(h) Cap. tua
de decimis.

(f) Specul.
tit. de legat.
Sect. nunc
ca. dilectus
3. de præb.
can. cum in-
ter de con-
suetud. tit.
de Annatis.

Sect. Item
quod dicta
in prag.
sanct.

(g) *can.*
Hadrianus
c.en synodo
can. hinc est
16.q.1.

Guag.lib.4.
cap.1.

(h) *Panor.*
in repetite
Sect. quia
v.30.col.3.

cap. extir-
pand. de
præbendis.

(i) *Gl. cap.*
Valentinia-
nus 63. dist.

(k) *Pan.c.*
verum de
foco com-
pet. Innoc.c.
Nouerunt
de senten-
tia excom-
mun.

(l) *C. minus*
& ibi Pan.
de iuretur
idem super.
c. veniens

in secundo notab. dicens Regem esse fundatum de iure communi.

(m) *Gl. v. corporali c. ut circa de Elect. lib. 6. secundum*
Pan. c. laudabilem de frigidis.

the (g) King might punish him. Vpon this right, common, antient, and Divine, proper to al Kings, are grounded the sentences of the Courts of Parliament. Moreouer besides the conference of benefices, the king may hold and (h) possesse them, and indeed hee the hath *Canonry of S. Hillari* at *Poitiers*, of *Saint Martin at Tours*, *Angers*, and *Mans*. And although the King receiue not any order, the (i) Canonists neverthelesse doe hold that the most Christian king, may exercise the office of a Subdeane, & that *Charl the 8.* did vse the same whilst the Pope celebrated. Also the king precedeth all his (k) prelates, as *Panormita* and *Innocent* do hold, yea the prelates do owe vnto him liegehomage, which (l) importeth fealty towards him, & against all without exception: And to shew that it is in quality of Byshops that they submit themselues, in making their oath, they haue the (m) stole

about

about their neck, their hand vpon the stomacke, and the booke of the Gospell before them. But Lay-men render homage kneeling, and their hands ioyned together. Also they (n) ought to assist the King in his warres, and so by sentence giuen, it hath bene iudged (o) against the Byshop of *Limoges*. And they may bee depriued of their liuings for (p) felony: further it appertaineth to the King alone (q) to giue pardon to them in case of crime, and to reforme the Church, (r) assembling for this effect his Princes (s) and Prelates, without requirieng therein the Popes authority, as reporteth *Vinc. Cygant*, saying: that he had receiued letters and commandement from the King to reforme the *Franciscan* Friars, & so is it practised ordinarily (t) in cases of notorious abuse. And finally, the King is alone Lord of all the Territory (u) of his kingdome.

(n) *Can. sin. morte* 23. q. 8.
 (o) *Io. Gall. anni* 1280.
in fin. sol.
116. c. ex
multa de
voto. ibiq;
Panor.
 (p) *Guid. q.*
39. Bened.
c. Rainutius
2. decis.
num. 459.
Guag. lib.
6. c. 4.
 (q) *Aufrer.*
in repet.
Clem. I. in
4. reg. fal. 2.
de off. or-
din. Guido
q. 62. v. cir-
ca. Bened.
v. uxorem
 (r) *decis. num. 445. Fract. arest. art. 211.* (s) *C. I. Ne sede va-*
cante Bart. (t) *part. cath. consider* 17. (u) *Cygant. tr. de factis*
princ. in regali. (v) *Cap. Filiis* 17. q. 7. (w) *L. pupillus* §.
Teritorium de verb. sinif. l. 3. c. donatur lib. *Cui. ad 33. c. de*
deretur. l. Nulli C. de episc. & Cler.

Now territory is defined in the Ciuill Law, *a space of land which boundeth the extent of every City.* So called because the Magistrate of the same giueth terroure, and can expell whom he pleaseth, out of his iurisdiction. Hence it commeth that if a Byshop take any one out of the enclosure of his Court, such taking shall be (x) voide, and therefore they are to (y) craue aide of the Judges royall. Whereby may be gathered the mallice and folly of those men that entitle a Byshop my Lord of *Paris*, my Lord of *Chartres*, &c. For there is none but the king Lord of those places: yet true it is, that in some Prouinces, there are Byshops (z) Lords of the Territory, as is the Byshop of *Rome*, and some Byshops of *Germany*, against whom maketh the saying of Pope *Nicholas* in his eighth Epistle, that they which are both Kings and Priests vnder the Gospell, are members of the Diuell. Now whatsoeuer the Prelates pretend (a) it is certaine that they haue neither Territory nor iurisdiction, by disposition

(x) *Bal. & flor. lib. scuti S. Aristo. Si seco, vindi.*
 (y) *Can. ro- mana Sect. contrahen- tes de foro compet. l. 6. Can. Episco- pus in casus posuit. D. foro compet. l. qui seruus Sect. Idem de Aedil. Ed.*
 (z) *Can. Episcopus. Ne clerici vel mo. l. 6.*
 (a) *Can. cū Episcopus de off. or- din. lib. 6. Cui in waper de Episco- and.*

tion of Law, neither any portion of Empire pure or mixt, such as is iurisdiction, witnesse the title *De Episcopacione*, different from the title *De iurisdictione omnium Indicium*; vpon which the learned *Cuias* writing saith: *Episcopi iurisdictionem non habent, nec formam, nec apparitionem, nec executionem*: And therefore there wholly remai-
neth to Kings all markes of Soue-
raignety. Yea, as the Doctors (b) Ca-
ttonists do obserue, (of whom wee
borrow that which followeth) the
King alone and none other is Gods
Vicar and Lieutenant generall in his
Kingdome, & *habet vim Apostoli*, and
they hold that hee hath authority to
excommunicate. And as touching
his person and the persons of his sub-
iects, the Pope hath no power (c) to
excommunicate or curse them, as
the Popes *Clement* the fifth, and *John*
the twentieth two themselues doe
confesse: of which *Cygant* (d) pre-
tendeth to render a reason taken out
of *Hostiensis*. And forasmuch as the
family enjoyeth the same rights (e) as

(b) *Carol.*
de Grassia-
lio è nouo
iure. lib. 2.
Regal. alle-
gat can.

propter &
gl. v. ducib.
33. dist. &
gl. Adigere
de iure pat.

(c) *Extra-*
uag. Meruit
& in bulla
ad eternam
Io. 2. Ex-
trauag. fre-
quentes in
fin. de iudi-
cys.

(d) *Cygant.*
tract. de
factis princ.
c. sententiae
excommun.
in fin.

(e) *Cap. Ec-*
clesia. l. 2. q.
2. gl. c. Cle-
ricum II.
q. 1.

(f) Sentence of Court, giuen the 17. of Aprill 1507. reported by *John Ferrant* in his Treasise of the rights of the Kingdome of France.

the Lord of the same, thence it commeth, that the Kings Officers cannot bee anathematized by the curses that the Pope thundreth forth. And by sentence of Court it hath bene said that in the generall monition, the (e) Register of *Chastelet* was not comprised; for the matters that he knew in the office of Kings Register. Wherefore *Charles* the fist in the yeare 1369 by letters pattents enioyned all Prelates and Officials that they should not make or pronounce any censure, or excommunication comming from *Rome* into the Citties and places of his Dominions. And *Charles* the seventh by other letters pattents dated the second of September 1440 commanded the same thing to the Court, to the Prouost, or Gouernour of *Paris* and other Judges. By these testimonies it doth cleerely appeare, that all royll rights and prerogatiues (vsed by the King of *France* at this present) belong, and are due vnto Kings by right Diuine, and common, practised by the Patriarches, and by the

the Kings of *Ierusalem*, and in the Pri-
mitiue Church, and by *Constantino*, *Iu-
stinian*, *Charlemaigne*, and their succe-
sours, from time to time to this day.
Consequently that such prerogatiues
be absurdly called priuiledges of the
Gallicane Church, or priuiledged cases
for they are not fauours of *Rome*, but
gifts of God; it is not an affranchise-
ment, but a naturall ingenuity of the
Christian Church, before their was
either Pope or Bishop of *Rome*. And
thus much may suffice for that which
respecteth the Kings title. Now wee
must speake of the possession, which
hath bene controuerted in the third
race of our Kings, but yet not in-
terrupted, but alwaies retai-
ned by thē, who haue main-
tained the same in act,
as they were groun-
ded therein by
right.

CHAP. VI.

That the first attempts of Popes, against the authority Royall, began in the thir race of our Kings, who haue nevertheless maintained themselves in their rights untill this present.



Historie teacheth vs, that *Hugh Capet*, being chosen and acknowledged King by the States, and lawes of the kingdome, in the year 987. required not any approbation of the Pope, but went straight to *Reims* to be crowned; and though in those daies *John the twelfth*, hauing attaineed the Pope-dome by horrible meanes (as Hystories report) assailed the king, yet could he winne nothing, though the King at this new comming to the Crowne, would exasperate nothing against him. But the Emperour *Henry* handled him more roughly, for he came to *Rome*, deposed him, and created *Leo the eighth* in his place, and hauing assembled a Councell,

Platina &
others.

Councell, he thereby made vse of the rights due to the Emperour according to the Canons. But forasmuch as my drift is principally to speake of the possession of the rights of the King, I will passe ouer the confusions that the ambition of Popes and Antipopes did in those times bring into the rest of Christendome, from the yeare 1000 of CHRIST, and about the raigne of king Phillip the first, when the Empire was dismembred from the Crowne of France. Of which disorders one of the principall authors was that *Gregory* the seuenth, whom *Cardinall Bellarmine* calleth Saint, though his name at Baptisme (which Popes renounce after their election) was *Hildebrand*, which the *Germanines* say signifieth in their language *Fire-brand of hell*. With like fury were moued the Popes his succellours, *Urbane* the second, and *Pascal*, for they couered *Germany* and *Italy* with bloud and slaughter, and thence proceeded the diuisions in States and Common-wealthes: So

Can. Adria-
nus c. vota
can. Agatho
c. lectis c. in
synodo 63.
dist.

that there were at *Rome* the *Vrsins* against the *Colonna's*; at *Florence* the *Medicis* against the *Strozzis*; at *Genoa*, the *Elisques*, against the *Spinola's*; In a word the *Guelfes* for the *Pope*, and the *Gibelins* for the *Emperour*: Which diuision spread it selfe all ouer Christendome, except in *France*, which maintained it selfe in her liberty and in the obedience of her King: As also did the wise and mighty Commonwealth of *Venice*, which (now of late) hath expulised the proclamers and procurers of this diuision, and leuen of ciuill warres, stirred vp, or entertained and strengthned by the Popes in Christendome, euer since these ffe hundredth yeares. O that I feare there is the like designes at this present in hand in the Court of *Rome*! But Christians haue patience, Yet a very little while, and he that shall come, will come, and will not tarry; The Lambe shall ouercome. There was then in those times for the space of 33. yeares together a horrible slaughter, procured by the popes *Innocent* the third,

Heb.10.37

Honorius

Honorius, Celestine, Innocent the fourth, and Gregory the ninth against the Emperour *Fredericks* the second. During which, *Mahomet* the open enemy of the Church, aduanced himselfe in the East, Whom the Emperour going about to repulse, the pope tooke occasion to make warre against him in *Italy*, to seize vpon *Naples* & other places of *Fredericks*, who was constrained to returne speedily, and to leau *Greece* as a prey to the *Turke*, and yet the Pope could not bee appeased without giuing him eleuen thousand markes of Gold. With like zeale were moued pope *Innocent*, and others his successors, who kept prisoner *Zemis Ottoman*, brother of *Baizet* the second; for which hee receiued yearly forty thousand Ducats. And when King *Charles* the eighth would haue made vse of the prisoner for to make warre against the enemy of Christians, pope *Alexander* the sixt, aduertised the *Turke* thereof, and caused *Zemis Ottoman* to bee poysoned, for

Platina.

Io. Auent
li. 3. Annal.

for which hee had two hundred thousand crownes in recompence, which were deliuered him by *George of An-*
tia the bearer of the aduise. Hereby wee may plainly discerne of what spirit these men are, and that we must not beleue all things that comes from the Popes, neither imitate their workes : although their flatterers say, that Popes *haue all sorts of lawes within the casket of their owne breast:* which is a sentence inuented by one of the most ignorant Popes, that euer was, namely *Paul the second*, who had bene a Merchants Factor; and was so great an enemy of learning and learned men, that he declared all them to be Heretickes that should pronounce this word *Uniuersity* or *Academy*, Is it not for this occasion that the Iesuites hate so much the Vniuersity of *Paris*? With like reason Pope *Zacharie* caused a certaine *Germaine Mathematician* named *Virgil* to bee cited to *Rome*, because he iudged him an Hereticke, in that he taught that there were *Antipodes*, that is, people that inhabited the

the earth vnderneath our Hemisphere. Wee must not then hold the ordinances of Popes, as if they were Articles of faith, for so should the Creed be much defectuous; and yet the Pope would haue all his decrees bee esteemed Articles of faith, and condemneth for a Hereticke whosoeuer resisteth them. For by that account, wee must beleue the glosse which defineth her onely to bee a whore, that hath had to do with more then twenty and three thousand men; and that he that marrieth such a beast, meriteth remission of sinnes. *Wee ordaine (saith the pope) that for all such men as shall take common woomen out of the stewes, and marry them; that same shall profite them for remission of their sinnes.* And how dare pope *Gregory* couple that abomination with the merite of the holy passion? It pertaineth onely to the mother of whoredomes, to enhanse her wares so high, & to giue course to such tresure. Now such and the like impostures of the Court of *Rome*, being knowne by the Christian

*Can>nulla
& gl.v.
dist.19.*

*Gl.v.mul-
torum can.
vidua dist.
34.*

*Cap.inter
opera cha-
ritatis de-
spons.lib.4.
decretal.*

Christian Churches, caused men to appeale for some clauses and abuses in such decrees, and the King maintained himselfe and his people in the Christi-an liberty, without contradiction, till the yeare one thousand one hundred thirty seuen, in the raigne of *Charles the Yong*, whose constancy the pope would try, about the prouision of the Arch-bishopricke of *Bourges*: as like-
wise of *Phillip* his successour, *Anno* one thousand one hundred eighty, against whom, pope *Innocent* stirred vp the King of *England*, and caused wars betweene them: And as for *Lewis* the ninth called also *Saint Lewis* because of his piety and iustice, who was king in the yeare one thousand two hundred twenty seuen, he gaue peace to the *Albigenses*, perceiving (as *Hauila* saith) that they were hated of the pope, principally for that they cried out against the dissolute liues of Church-men: hee also tooke away the sale of Offices. To this holy Prince Histories ascribe these qualities, that hee was a *gardian of the Lawes*, a *pro-
tection*

rectour of the Church, the head of the Nobility, and Father of the People: Hee caused also the Byble to bee published in the French tongue. My Lord, your Maiesty is descended from this great prince, betweene his and your comming to the Crowne is so great a resemblance, that your subiects do hope for the same graces vnder your authority, name, descent, age, place of Coronation, nature, instruction, regency, publication of your Edict of peace, all agree: Hee beganne to raigne at twelue yeares of age, was crowned at *Reines*, remained vnder the regency of his mother, though shee was a stranger, and a *Spaniard*. For *Frenchmen* are ashamed to referre lesse to the last will of their King, then did the *Sicilians* vnto theirs named *Anaxillaus*, who gaue for Regent to his sonne a slave, that had bene faithfull vnto him: But in case of such a gouernement in whom else can there be found a more tender affection, then of the mother? or neerer, then taken out of the bowels?

To

For the
Regency.

Iustin.4.

*Annales
Nicholas
Giles.*

*Sciat fatu-
tas vestra,
&c.*

*Io. Andr.
& Bald. & I.
de feud. gl.
ad 6. De-
cretal.*

To come againe to our deliuers, aboue whom appeareth most *Philip* the fourth, surnamed the Faire, who in the yeare 1320. had to doe with a prodigious monster of a man, pope *Boniface* the eighth, who wrote to the king in these termes. *Wee will that thou know, that thou art our Subject, both in Spirituall and in Temporall things.* To which the King answered, beginning thus: *Let your sottishnesse and fond temerity know, that in Temporall things, we haue none but God for superiorour, &c.* And the King not content with this, commanded a Lord of *Languedoc*, an *Aibigeois*, of the house of *Nogaret*, to seise vpon this pope: Which he did, and hauing cuffed him on the mouth with his gauntlet, cast him into prison, where he died, leauing behind him this *Elogium* or praise in diuerse histories, *He entred into the Papedom as a Fox, raigned as a Lyon, and died as a Dog:* For hee entred into such a phrensie, that hee gnawed off his owne hands with rage. O that the deceased King your Maiesties father were aliue, and that

that hee saw the letter of that ambitious prelate, commented on by a Cardinall Iesuite, who durst publish a booke of it; would he not haue commanded that arch-hereticke to bee brought to him bound hand and foot, and cast into the prison of his palace, for to bee condemned and suffer the like execution, that the Legates of pope *Benedict* did before the pallace, after they had seene their Bulles torne in peeces, the 29 of July, anno 1408 in the raigne of *Charles* the sixt, And what? do such men thinke they haue to do with children? Yea rather with a flourishing State, war-like, allied, peaceable, fortified with money and furniture for the warres? With God himselfe, protectour of the most desolate widdow, and poorest Orphan? and therefore of the Regent of the children of his Anointed, and of the State, which by his grace hath now so long time subsisted: I returne to *Boniface*, and passe vnder silence that his Bull was in the presence of the King cast into the fire, by the Earle

*Papon. Arrest. lib. tit.
5. Arrest.
27.*

Earle of *Artois*, that his *Nuncio's* were committed to prison, and prohibition made, that no man should carry mony to *Rome*, nor prouide any for dispatch of Benefices: that the King transferred the popes seate to *Anignon*, which remained there three score and fourteene yeares after; that in those times were sixe Anti-popes, yea three at one time, all three deposed by the Emperour *Sigismond*: especially *John* the 23 conuicted of horrible crimes, So was *Clement* the seuenth, who had sowed vp fие Cardinals in fackes and cast them into the sea: and three more hee beheaded, and burnt their bodies to ashes, which hee caried euery where with him in chests, with Cardinal hats set on the same, that it might bee knowne what they were. And we must not omit, that *John* the twentieth two was deposed for hauing vnauidisely excommunicated the Emperour *Lewis* of *Bauiere*. Since in the raigne of *Lewis* the eleuenth, pope *Eugenius* found himselfe aggrieved at the pragmaticall sanction or confirmation of the

the decree made in the Councell of *Baill* for the election of Prelates, collation of Benefices, &c. But the King vfed a Soueraigne remedy, and which was ordinary with his predecessors: for he forbad that any money should bee carried to *Rome*, neither was that a light punishment, for it was found that the Pope drew out of *France* yearly a million of Gold, which was the tribute that the *Romans* raised out of all the *Gaules*. Which might very profitably bee employed on Hospitals, Colledges, and Spittles in *France*, without passing any further. Against all these disorders many good Doctors haue exclamed, among others *Saint Bernard* and his schollers. Also *Savonarola* a great and learned man among the Clergy, who was held to haue had the gift of prophesie, said to King *Charles* the eighth, that God called him into *Italy* for to reforme the Church: and in deed being before *Rome*, the walles of the City fell downe. Then hauing entred the City and brought forth his Cannon out of

G

Saint

*Suet. in vi-
ta Iulij Cæ-
sar. 5.*

Saint *Markes*, for to plant it against the Castell, the breach was made without shooting against it: but for all that *Sananorola* was not beleueed, because (saith the Historie) part of the Couéel were corrupted with money, & for that the Cardinall of Saint *Malo* gouerned the Kings treasurie. These delaies called to the Crowne King *Louis* the twelfth, who sent the Cardinall of *Amboise* to *Trent* to the Emperour *Maximilian*, and to *Ferdinand* King of *Arragon*, to consult about the reformation of the Church; not in the members onely, but also in the head. Which caused Pope *Julius*, who had a contrary intention, to solicite the King of *England*, to diuert *Ferdinand* from this purpose by giuing him the inuestiture of the Kingdome of *Naples*, and besides to allie himselfe with the *Switzers*, by meanes of a thousand Florins giuen to each Canton. The King notwithstanding lost not courage, but assembled the Prelates of his owne Kingdome in the City of *Tours*, about

See Du
Till. in the
end of his
Chronicle

about an hundred yeares agoe in September last, and in the same were giuen Catholicke dicisions against the Pope, which stands for Law against such as would at this day perswade *Frenchmen*, that they must not succour their confederates, nor make warre otherwise then it pleaseth *Rome*. The King did more with the Emperor: for he published a Councel at *Pisa*, which the Pope (that hee might auert the same) assigned at Saint *Johns* of *Latran*. In those times was invaded the Kingdome of *Nanarre*, by *Ferdinand* of *Arragon* against King *John de Albre*t, whom the Pope had excommunicated, in hatred of the succours hee gave to the King. And at that time *Ignatius Loyola* a *Spaniard*, being hurt and maimed within *Pampelune*, which the King besieged, deuised to erect a society of *Iesuites*, that should vphold from thence-forth, both the usurpations of his Maister, and the title vpon which they are grounded, to wit the power of the Pope, which they extoll aboue the goods, life and

honour of Kings: and for this effect they haue a vow, which no other religious men take: It is a *blind vow*, which maketh them moue subiects against their Priaces. Now the Popes continuing their proceedings in the raigne of *Francis the Great*, the King had for enemies the Emperour, the King of *England*, the Duke of *Milan* and others; notwithstanding hee letted not to say boldly. *That if hee were constrained to goe into Italy, to get his absolution, hee would go so well accompanied, that they should send to meeete him.* Since, the Popes making vse of religion for to trouble the States of Christendome, to hinder from any more speaking of reforming the Head, as the Emperour *Maximilian*, & King *Louis the twelfth* had determined to doe, *France* being very much weakened, Pope *Sixtus the fifth* made a league, excommunicated the deceased king, then King of *Nauarre*, and my Lord the Prince of *Conde*, who the sixt of Nouember 1585. fixed vp their oppositions with an appeale as in case

case of abuse, and gaue the lie to
sixtū the fifth, calling himselfe Pope,
in that hee termed the King and the
Prince Heretickes. Which procee-
dings *Gregory* the fourteenth conti-
nued against King *Henry* the third and
all his seruants, whom hee excommu-
nicated by his *Nuncio Landriano* sent
into the Capitall Citty of the King-
dome. Here was the time that *French-*
men should haue feared, if this scar-
crow had bene to bee feared by the
seruants of their King. The capitall
Citties were reuolted, such as remai-
ned stil vnder the name of the King
were in many places retained in their
duty by force; there were few souldi-
ers, and no money. But an excellent
counsell, a graue Senate of faithfull
seruants to the King: one *expes ter-
ris Achilles*, it is therefore said by
sentence of Court, that this *Bull* shall
be burnt in the publicke place by the hands
of the common executioner; decreed
against *Landriano Nuncio*: Inhibiti-
ons are made, that no man shall carry mo-
ney to Rome, or prouide any for the dis-

The sen-
tences of
Tours and
of Chaalōs.

patch of Benefices: Gregory the fourteenth entitulinge himselfe Pope, declare enemy of the peace, of the Catholike communion, of the King and of the State, and adherent to the conspiracy of Spaine, the fautor of rebels, guilty of the most detestable parricide, committed in the person of King Henry the third. Since that King Henry the Great, hauing maintained with his authority the liberty of the Gallian Church, the fautors of the Pope power, contrary to the ordinance of God, ceased not till they had murthered him, as they had before done his predecessor. And immediately after haue published their manifestation, touching the pretended Temporall power of the Pope, ynder the name of Cardinall Bellarmino Iesuite. Which Treatise, the Court of Parliament at Paris hauing seene, gaue their solemn sentence (the most Soueraigne Courts of the great or gilt chamber of the Tournelle, and of the Chamber of the Edict, or mixt Court, being assembled) which containeth these words.

The Court doth prohibite and forbids all

all persons of what quality or condition
soever they bee, upon paine of being held
guilty of high Treason; that they shall not
receive, keep, communicate, Imprint, cause
to bee Imprinted, or expose to sale the said
ooke, containing a false and detestable
Proposition, tending to the eversion of Se-
ueraigne powers, ordained and established
of God; to the raising of the subiects against
their Princes, withdrawing of their obe-
dience, inducing to attempt against their
persons, and States, and to trouble the
rest and quiet of the Common wealth.

Enioyneth, &c. Behold how and by
what meanes the State-royall hath
bene maintained against the proce-
dings of Popes: But if there bee at
this day any that would bring into
France new matters, more pleasing to
the aduersaries (that is to say to the Ie-
suits) those new counsellours are
bound to produce like proofes for
their opinions, as wee haue done for
ours taken out of Historie. But it
shall be to purpose in a matter of such
importance, that they present them-
selues in publicke, the halter about

Sentence
of Parlia-
ment of
Paris on
the 26. of
Nouem-
ber 1610.

their neckes after the manner as in old time the new Law-givers did, that they may presently be cut short, in case they perswade not their auditors. This course wil assure the Kingdome, and deliuer your Maiesty from many importunitieſ.

C H A P. VII.

What is the power of Ecclesiasticall persons, And that the Pope is not grounded in the pretensions of Cardinall Bellarmine, neither on Divine, nor humane Law, or right.



S they that incroach vp-
on the rights of Kings,
imitate that Emperour,
who said, if the Law bee
to bee broken, it must be
done for a Kingdome: so we haue ob-
sorued that another head of the same
Common-wealth, lead an army into
Africa, for to with-draw the enemy
out of *Italy*. According to which
stratageme, wee will passe ouer the
Alpes, descend vpon the place, and
examine

examine the power of the aduise
parties, and will see if it was so at the
beginning. Neuerthelesse before I
enter into this discourse, I will most
humbly entreate your Mairesly, to be
leeue, that in the same, I intend not to
comprehend the good and holy Bi-
shops and Priests which haue kept
themselues in their duty, as lawfull
successours of the Apostles: in fauour
of whom it is written: *Hee which re-
ceiuest you, receiuest me, and whose feete
are blessed bringing the glad tydings of
the Gospell of peace.* These wordes
wee borrow of purpose, that wee
may shew on the one side, that wee
bring nothing of our owne: and
on the other side, that from time to
time the truth hath not remained
without witnessse, and that this gan-
greene which we cut off had not got-
ten ouer all the members: of whom
also good Clergy-men being the suc-
cessours at this present, will not take
it ill if wee reprove the actions
of some *Silnesters, Iohns, Gregories,*
Bonifaces, Iulius, Alexanders & Sixtus,
who

who haue oftentimes set all Christen-
dom on fire and in bloud, knowing
that such spots respect not them, no
more then the Apostle-ship receiueth
blame by the treason of *Iudas*. For
the faithful Pastours sighed in their
time, to see such a disorder in Church,
wherein vice carried away the most
part of the world. Also from time to
time not onely the Kings Officers, but,
the best among the Clergy also, haue
opposed themselues; that they might
restraine such usurpations: Although
on the other side the Pope set vp new
orders, depending on him in such
sort, that they durst Preach none
otherwise then hee listed; and them
that flattered him most were the best
Beneficed. So disobedience to parents
was followed, with rebellion against
the Magistrate, yea against the Prince;
so farre as to say, that it was necessary
to salvation to beleue that the Pope
is God on earth: To take away which
false opinion, and to hinder least in
consequence of the same any attempt
against our Kings, I haue reported
otw some

Some actions of Popes, which shew
that they bee very farre off from that
holinesse they pretend. This is the
onely end of this Treatise, and not the
desire to blame any of that order:
would to God they had bene the true
successours of the Apostles, so much
would I have honoured them in their
charge, as I detest the vicious. But
seeing wee are in processe betweene
the King and this new power, wee
must agree vpon a Judge superi-
our to them both, for to ground their
rights. And as the King hath here
aboue verified his right by the Law
and by the Gospell, by the Law of Na-
ture, the Law of Nations, and the
Ciuiti Law, not making vse of the
Sentences of his Soueraigne Courts,
and of his Statutes. So also I thinke
that every man of sound judgement
will beleue, that Bellarmine ought
not to ground his mixt power vpon
the Canon Law, for that were to bee
iudge in his owne cause, & to alleage
vsurpations for good titles. The same
judgement must we giue of the allega-
tions

Act.17.10.
11.

tions of all the domesticke witnesſes and pensionaries of the Pope, infected with the new maximes of the Canon law, brought in ſince five hundred yeares, whose testimonie hee produceth in the beginning of his booke. Which may ſerue for anſWERE in a word, againſt all ſuch depositions of reproachable witnesſes. And hereby is cleerely manifeſted, that the Pope hath not whereon to ground his pretensions, neither in diuine nor humane law, or right, ſeeing that his owne is not authenticall to his proſite. But if hee will be obeyed, let him imitate our Sauiour, who grounded his authority on an irrefragable prooſe, ſaying in Saint John, *I ſeake not the witneſſe of men: Search the Scriptures, for in them yee thinke to haue eternall life; and they are they which teſtifie of me.* According to which rule Paul & Sylas were examined in Berea: for it is ſaid that the men of that place, ſearched the Scriptures daily, to ſee whether those things were ſo. In imitation of whom wee will ſee if it be ſo, and will con- ferre

ferre the holy Scriptures and the Iesuites imposture together, and if hee refuse this tryall, wee shall know that he is one of them that *Tertullian* speaketh of in these words: *Constraine Heretickes to proue all thoir questions, by the holy Scriptures, & they cannot subsyf:* And if the King for to proue the authority of his Temporall right, contented himselfe with the Law of God, which is Spirituall, how shoule the Cardinall dare to accuse it of insufficiency, for to sustaine a right which hee pretendeth Ecclesiastical? And if it bee sufficient, whence commeth it, that till our Sauiours comming in the flesh, that is, for the space of foure thousand yeares, his pretended authority was never heard of? And after **CHRIST** till the Emperour *Constantine* were nothing but horrible persecutions, for the space of about three hundred yeares; yet there was no speech of dispossessing *Augustus*, nor *Nero*, or their successors. Also our Cardinall maketh onely *Hildebrand* to be the chiefe, whose testimo-

*Tert.lib.de
resurrect.*

ny

nie hee alfeageth in the beginning of his booke: now hee was Pope in the yeare 1073. Neither will the blasphemous answere of the Jesuites serue: who say, that the Church had not power enough to make it selfe to bee acknowledged. For I pray you, could not the Lord I E s v s, armed with the rod of yron, spoken of in the second Psalme, haue beaten to peeces such Emperours? Saint Peter, whose shadow healed the sicke, who confounded *Simon Magus*, strucke with death *Ananias* and *Saphira*; and Saint Paul, who smote *Elymas*, that resisted him, with blindness; would they not haue subiugated the persecutors, if it had bene lawfull for them to exalt themselves above the power that beare the sword? But contrariwise, they knew that it was written: *Take heed to the mouth of the King, & to the word of the oath of God.* Item. *Where the word of the King is, there is power, and who shall say vnto him, what doſt thou?* They knew also that from the beginning, our Sauiour had beaten downe that presumption,

A&5. & 8.
cha. & 13.
II.

I Eccles. 8.
2. 4.
He answere
th not
th ere,
Th at shall
be the
Pop e.

sumption, saying, *Whosoever will bee great among you, shall bee your servant.* Againe, *The Kings of the Nations have domination over them, &c.* but it shall not bee so among you, &c. Bee not yet called our Maister, for one is your Maister, to wit CHRIST, and all yet are brethren. Also when Saint Paul rec-koneth vp the Offices of the Church, hee saith: *God hath ordained some in the Church, as: First Apostles: secondly Prophets, thirdly Teachers, &c.* And if that power, so much spoken of, had bene established of God, Saint Paul would not haue forgotten it, for seeing hee treateth there of the degrees of Pastors, it had bene a fit place to speake of it, and instead of putting all the Apostles in one ranke, saying; *first Apostles;* if that had bene of divine institution, hee would haue said: *first a Pope, armed with two swords, Temporall and Spirituall: secondly, Cardinals, and so forward from Principallity, to Principallity Hierarchicall.* But contrariwise Saint Peter forbiddeth his true successors all domination

Mar. 10. 43

Mar. 20. 26

Luk. 22. 25

Mar. 22. 8.

1. Pet. 5.2.
3.5.

2. Cor. 11.
5. & 12.11.
Gal. 2.9.
11.14.

Act. 8.14.

nation, saying: Feed the flocke of God, &c. not as haning domination ouer Gods heritage, but as being ensamples to the flocke, which hee so ordaineth, that (saith he) yee submit your selues every man one to another, And Saint Paul witnesseth that hee was nothing inferior to the very chiefe Apostles: that Iames, Peter and Iohn, who were counted to bee pillars, had giuen him the right hand of fellowship: And indeed, when Peter was come to Antiochia, he withstood him to his face, for hee was to bee reprooved, in constraining the Gentiles to do like the Iewes. And if Saint Peter was reproued by one of his companions, by a stronger reason was he bound to render an account to the whole Councell assembled in the capitall Church, in which Iames sate, namely in Ierusalem, as wee reade in the *Actes*, Hee also obeyed the other Apostles, who sent him with Saint Iohn into Samaria. Now note that Saint Paul saith not, that Iames (whom he nameth first) Peter, and Iohn were pillars: but saith they were counted so, noting the opinion

opinion of the vulgar, for the holy building of the Church, is not a iustice set vpon three pillars, much leſſe vpon one onely fantasy of man, for to turne euery way, but on twelue pillars, that is to ſay, the twelue Apostles, as is ſaid in the *Reuelation*. And Saint Hierome in the middle of the diſcource againſt *Iouinian*, hath theſe wordes. *The firmenesse of the Church is equally found d vpon all the Apostles*: Note, hee ſaith *equally*. Who alſo haue all of them for ſolide Basis, that corner-stone of many refuſed: the ſtone out of which ſpringeth forth the wa-ter of life; the ſtone beſides which, *none can lay any other foundation*. Vpon which alſo both the doctrine & diſci-pline of the Apostles haue bene buil-ded, to wit, **I E S V S C H R I S T**. Wee reade alſo, that the Apostles were asſembled in the Church of *Ierusalem*, a Church priuiledged aboue all others, because that out of it haue come the Prophets and Apostles, it was taught by the Maister himſelfe, ſprinkled with his bloud, honoured

Reuel.21.

1.Cor.3.

Actes 17.

Clem. Epist.
i.

Act. 17. 23.

Can. mult.
§. quicunq;
diff. 4.

with his passion, and marked with his sepulcher: and of the same was the Apoistle Saint James, called by the Ancients, *the Bishop of the Apostles*, who remoued not thence, though the other Apostles were ambulatory: who was a Prince of the bloud royal, cousin germane to our Sauiour, and was president in the first Councell, in which hee gaue his opinion last, and collected the voices, as wee reade in the *Actes*, neuerthelesse hee tooke not vpon him for that any principallity. For the letter written by aduice of this company; beareth not the title of his name, but of the name of all. *The Apostles and the Elders, &c.* greeting. Within the bounds of like modesty, haue the holy Byshops of all Christendome, contained themselues, till the yeare sixe hundred and seuent and for proofe hereof, we need but the Canon it selfe, taken out of Saint *Chrysostome*, which hath these wordes, *Whosoeuer desireth Primacy on earth, shall finde confusion in heauen, and shall not bee found in the number of the servants*

names of God, &c. This Aristocraticall forme then of gouerning the Church, by a common councell of Pastors and Deacons, dured a long time in the Church: so long as the persecutions banished the ambition of Priests: which were in nothing different from Bishops. For as for the place of Saint Hierome aboue alleged, hee speaketh as hauing regard to his times, where-
 in already the Bishop was distinguis-
 hed from the Priest, in that hee con-
 fered orders, which the simple Priest
 did not. But it was not so from the
 beginning, nor a long time after the
 Apostles. And witnesseth Saint Hierome
 himselfe, vpon the Epistle to *Titus*,
 saying, that there was no difference of
 power and charge the one from the
 other, and that it is *by custome*, and not
by truth of divine disposition: that such a
 decree is inuented. And to proue that
 the Priest, and the Bishop were one
 and the same person in the Church, he
 alleageth the 20 of the *Actes*, where
 it is said, that Saint *Paul* sent from
Miletum to *Ephesus* for the Priests of

Hier. Eua-
grio.

Hier. 3. ad
Titum.

Act. 20. 17.

Phillip. x. i.

i. Pet. 5. i.

the Church. Item that of the *Phillipians*, where Saint *Paul* saluteth the *Saints which are in Phillipi*, with the *Bishops and Deacons*. For seeing hee nameth many Bishops, hee intendeth to speake of Priests, because by the new order of such superiority, there is but one Bishop in every City. Secondly, if there had bene there Priests, others then them hee calleth Bishops, hee would not haue forgotten them, seeing he omitted not Deacons. Lastly, Saint *Peter* not onely calleth them Priests or Elders to whom hee wrote, but also calleth himselfe a Priest or Elder with them, and a companion in the Presbiterie. Saint *Paul* also ascribeth ordination to the assembly of Priests, and enioyneth the *Hebrews* to obey not one sole Bishop, but their ouer-seers. And if among the Apostles there had bene some greater then others, it would not haue bene said, *I am of Cephas, and I of eApollos*, for either they would haue reclaimed the greatest, or hee that had an inferiour Pastour, would haue bene still. But this

this Aristocraticall forme hauing displeased some, passed to the great Cities, who would attribute to them selues some second prerogatiue aboue Bishops, and to haue Patriarches of equall authority, namely in *Jerusalem, Antioch, Alexandria and Rome*. Which the Synode, held about the yeare 400 of our Sauiour, winked at. Soone after, the Emperours hauing translated their seate to *Constantinople* by reason of the warres of *Italy*, this dignity was communicated to the Bishop of the place, yea greater by measure as ambition grew. Thence came a law of *Zeno* their Emperour in the yeare 476, another of *Anastasius*, by which the Church of *Constantinople* is exalted and priuiledged aboue others, *As Mother of the Orthodoxall Churches*. And *Iustinian* ordaineth that all Bishops of what Prouince soeuer they bee, should repaire to the Bishop of *Constantinople*, and in the Law 24. *That the Church of Constantinople is the head of all others*. And not onely the said Church is called Mother, but the

Nic. syn.
c. 6.

Zeno in l.
decreuimus
16.l. priuilegia 17.C.
de sacros.
Eccl.
Inst. Nou.
123.c.9.de
sacros. Episcopis l. 24.
Conftinopo-
litana. c. de
sacros. Ec-
clesys l. Cer-
tissime 34.
c. de Episc.
aud.

*L.Cum ve-
limus 7.C.
de summa
trinit.Con.
Oecum.5.*

*Nic.2.Ac.
2.*

*Greg.4.
Epist.118.
19. & 7.li.
3.74.79.
80.*

*Idem lib.
16.Ep.30.
Paul.Diac.
lib.18.in
Phoc.*

Patriarke of *Constantinople* is called *Oecumenicall*(that is to say vniuersall and superiour to all others) in two diverse Lawes. Yea the Patriarke of *Rome Hadrianus* greeted *Tharasius Patriarke of Constantinople* with the name of *Vniuersall Patriarke*, as also that name was granted vnto him by the Councell held in the yeare sixe hundred. Notwithstanding many holy Bishops were agriued at this title. So *Gregory the Great*, Bishop of *Rome* writeth to *Mauritius* Emperour of *Constantinople*, letters worthy to bee reade of Princes, obserued of Bishops, and grauen in letters of gold in Churches, wherein among other things he saith, that *such a man agreeeth onely to Anti-christ, or his fore-runner*. Notwithstanding soone after, the successour of great *Gregory* succeeded him not in opinion, receiuing from *Phocas*, the murtherer of *Mauritius* and vsurper of the Empire, the name of *Vniuersall Byshop*, in the yeare of our Lord 607, and of the world 4558. And at the same time, to wit, *anno 613*.

Mahomet

Mahomet declared himselfe Prophet and Captaine of the *Arabians*. So ambition as a secret enemy sate within the Church: and the open enemy, to wit *Mahomet*, made warre vpon it without, according to the Prophesie of *Daniell*. Whence tragicall effects haue followed, whereof we haue quoted some, in all Christendome: all shrough want of hauing kept the modesty of the Apostles and the Christian charity recommended by the holy Doctors of the Church, and written in the Canons: *Let not the Bishop of the first seate be called Prince of Bishops, or chiefe Priest or the like, but simply Bishop of the first seate, and let not the Romane Bishop bee called Universall Bishop.* The reaon is in the two Canons following. For such names puffe vp vanity, and hurt charity. The conclusion of this Chapter shall bee, that as vnder the Law, the offices of Priests and Leuites was limited to perfumigations, vuleauened cakes, sacrifices, and interpretation of the Law of God: In like manner vnder the Gospell, our

can.1. sedis
dist.99. &
duobus seq.

Lord gaue none other commission to to his Apostles and their lawfull successours, but to Preach the Gospell & administer the Sacraments to such as they found fit to receiue them, & to refuse them to theprophane, & to shut them out of the Temple: & not to confiscate, proscribe, or giue away the goods of other men, or entermeddle with affaires of State, against the Cōstitution of Iustinian; *Clerici ne militem,* Let not Clergy-men medle with publick actiōs; For (saith the Emperor) it is a blamēful thing, for a Church-mā to shew himselfe skilfull in affaires of the Pallace.

L. repetita
41. in *l. placet & au-*
then seq; c.
de Episco-
pis & cleri-
cis l. consu-
ta. 23. c. de
testamentis.

C H A P. VIII.

That Cardinall Bellarmino & other Iesuites, set the Pope aboue that which is called God in Spirituall things.

THE name were a small matter, if this Primacy in order were not degenerated into Primacy in degree, & that which went side by side as companion were not set aboue as Maister, imitating that euil seruant, who seeing his Maister frō home deser his cōming would

would make good cheere to the Mai-
sters cost, beat & out-rage his fellows.
Which S. Bernard found fault withall
in his time, writing to Pope Eugenius.
*Know that thou art not Lord of Byshops,
but one of them, and that the Church of
Rome is Mother, but not Lady.* Not-
withstanding there be some Court-do-
ctors at this day, which would teach
the *Gallicane* Church to speak big, & in
steed of saying *Mother*, make her bee
called *Madame*; & would make vs for-
get to say *Abba Father*, speaking to
God, & *Abimelec*, my father the King,
speaking of the Prince. But let our
Churches remēber what was at the be-
ginning, & that *Salomō* knew as much
as such men. *Item* that the Church of
Rome hath no more priuiledge aboue
the *Gallicane* Church thē that of *Jeru-
salē* aboue the Gentiles; & therfore she
might cōtent herselfe with the name of
sister, as did the Iewish, speaking of the
Church of the Gentils in these words.
We have a little sister, & she hath no brests,
saith she in the *Cāticles*. Notwithstan-
ding the *Romish* Church passing further
calleth

Bern. Ep. ad
Eugen.

Cant. 8.8.

Cap. Anti-
qui.lib.5.
decret.tit.
33.de pri-
uilegijs &
excessibus.

Reu.18.7.

Bern.Epist.
20.

calleth her selfe, Mother, and Mistresse of all the faithfull, not considering that shee attributes to herselfe the qualities that Saint John giueth to spirituall Babilon, which speaketh thus in the Revelation, *I sit being Queene, and am no widow, and shall see no mourning.* But all particular and visible Churches are sisters of bloud, begotten of one same incorruptible seed, brought vp in the same Catholicke family, members of one and the same head, branches of the same Vine, co-heires of the same succession, children of the Mistresse Sara, and not of the servant Agar. Wherefore the same Saint Bernard not being able any longer to endure that pride, crieth out. *Already long ago, against the doctrine of Saint Peter, yee haue enterprised domination ouer the Clergy, and against the doctrine of Saint Paul, yee beare rule ouer the faith of the whole world; but at this present yee addes something more, attempting aboue Religion: what remaineth more, but that yee command the Angels?*

And in another place, They go ador-
ned

ed with the goods of the Lord, without doing him honour: thence is that glittering of a Harlot, that apparel of Stage-players, that Royall furniture, gold on bridles, saddles, spurres, &c. That same is the Antichrist, which wil falsely call himselfe not onely the day but the mid-day, and will exalte himselfe, aboue that which is called God, or that is worshipped, whom the Lord Iesus will consume with the Spirit of his mouth, and destroy by the brightnesse of his comming: For it is he which is the true and Eternall mid-day, the Spouse & Advocate of his Church: God aboue all blessed for euer and euer, Amen.

Now that which moued this holy man to giue this name to the ambitious, is that which is written in the Epistle to the Thessalonians. That day shall not come, except there come a departing first, and that that man of sinne bee revealed, that sonne of perdition, which opposeth himselfe, and exalteh himselfe against all that is called God, or that is worshipped: so that hee deth st as God in the Temple of God behauing himselfe as if hee were God. Out of which truth

Bern. cant.
serm.33.

Take
heed least
they that
say, they
are the
Sun, and
Kings the
Moone
(duo Lumi-
naria) bee
not de-
signed by
S.Bernard.

Cap. solite
1. decretal.
tit.33. dc
Maiori-
tate.

Theff. 2. 3.
4. 8.

it

it followeth that Cardinall *Bellarmino* by his writings figureth forth that má of sin, for there is nothing in heauen nor in earth, which he submitteth not to him.

I First of all, all Bishops considered either (a) assembled together, or separately, who dare not say to him, why doest thou, whatsoeuer seemeth him good? Against the practise of *S. Peter*, who received the reprove of *S. Paul*, & rendred a reasō to the Church of *Ierusalem*, for that he had Preached the Gospell to the Gentiles. Wherefore *Gregory the Great*, Bishop of *Rome*, in the yeare of our Lord sixe hundred and foure, compared such a (b) man to Lucifer, who said in the 14 of *E/ay*, that hee would mount aboue the starres, *For (faith he) what else are the Bishops of the Universall Church, thy brethren, but starres of heauen, before whom thou wouldest preferre thy selfe by a high name (to wit, Bishop of Bishops) what other thing sayest thou; but (that which Lucifer said) I will ascend up to heauen, and will exalte my throne above*

(a) *Can. si
Papa. dist.
40. can. ne-
mo causa 9.
q.3.
Gal. 2.
Act. II.*

(b) *Greg. li.
4. Epist. 82.
ad Iohan.
ieiunatore
Patriarch.
Constan-
nopolit.
Idem. lib. 6.
c. 194. &
registro ad
Mauritiū.*

aboue the Starres of heauen. For this great *Gregory* knew that which Saint Peter from the Lord IESVS had commanded in his Catholike Epistle, *Bee yee subiect one to the other, and enioineth Pastors to feed their flocks, not as haning domination over the Churches:* and Saint Paul declarereth, that the Spirits of the Prophets, are subiect to the Spirit of the Prophets. But these Doctors of nouelty pufse vp the pride of a man and hurt charity, saying: *Let no man presume to reprove him, though hee leade infinite companies of soules with him, for to suffer eternall paines, with the first flane of bell:* These are the very wordes of the Cannon. Because, saith *Bellarmino*, God permitteh not that the Pope should define any thing without reason: insomuch that they hold, that if the *Emperour, the Kings, the Clergy, & al the people were together*, they shold not haue the power to iudge such a man.

1.Pets.

1.Cor.14.
12.Can.5.Pa-
pa dist.40.Bcl.de
Pont.1.4.c.
2.Can.Nemo
iudicabit
Can.9.q.3.

2 The second degree is to set himselfe aboue the Coucel, & aboue the clergy in body: for seeing God promiseth to be pre-

Mat 18.20
 Moscon.de
 maiestat.
 milit.Ecc.
 L.I.c.I.p.27
 Ioh.Selua
 lib.de Benefi-
 cijs part.4.
 pag.8.in
 28.tratt.
 tomo.15.
 part.1.fol.
 Iacobatius.
 de Concil.
 lib.1.art.1.
 num.36.

Baron.in
parænet.

present in the midst of them which
 are assembled in his name. That man
 which setteth himselfe aboue this
 company, whereof the holy Ghost is
 president and moderator, exalteth
 himselfe aboue that which is called
 God. So *Mosconius* holdeth that the
 popes opinion must rather bee stücke
 vnto, then to the opinion of all the
 rest of the world besides, contrary
 thereto. And that one may appeale
 from the Councell to the pope, but
 not from the decree of the pope to
 the decision of the Councell, this is
 said by *Iohannes Selua a Spaniard*.

3 Angels are said to bee of God,
 and his messengers : of these same
 writeth Cardinall *Baronius* against the
Venetians. *Know yee not that wee shall
 judge the Angels?* Abusing the place,
 which speaketh of all the faithful (and
 not of Church-men onely) which
 faithfull, as assistants of the Judge *I-
 esu s*, shall sit at his right hand in the
 day of judgement, shall assist at the
 condemnation, which our Sauiour
 shall pronounce against the wicked,

and

and against the euill Angels, saying: *Go yee cursed into euerlasting fire, prepared for the Diuell and his Angels.*

4 The Apostles are also said to bee of God, *hee which receiuesth you, receiuesth mee;* Neuerthelesse they exalt this power aboue the Apostles, saying, that according (a) to the fulnesse of power, of right he may dispense aboue the Law, yea that hee may dispense (b) against the Apostle: *Item against the Canons of the Apostles* (c) *Although (* faith that Canon) according to them same, a Priest that is a fornicator ought to bee deposed, neverthelesse not without the authoritie of Sylvester. Neither can that euasion serue their turne, which say, that the pope (d) dispenseth of the Gospell in interpreting it. For first of all, who euer heard dispensation called an interpretation of the Text? Secondly, if it be by way of interpretation, why is it rather deferred to the pope, then to *Sorbonists of Paris*, who haue better skill then hee. But I deny that such interpretation as he giueth by dispensation is lawfull, neither yet for the whole

(a) *Cap. pro-
pasuit. 4. li.*

*3. decreta.
tit. 8. de cō-
cession.*

*præb. & gl.
verbo. dis-
pensare,
&c.*

(b) *Gl. ver-
bo fiat.
Can. lector.
34. dift.*

(c) *Can.
Presbyter
dift. 82.*

(d) *Vide &
gl. cap. au-
thoritatem
cau. 15. q. 6.*

whole Church in body, seeing it is God alone that commandeth, and the Churches part is to obey, to heare the voyce of the Bridegrome, and to learne of him in silence: and this the Iuris-consults can tell, *It pertaineth unto him alone to enterpret the Law, which hath the right to make it.* The reason is, because he that enterpreth it, maketh himselfe aboue the Law: for after hee hath giuen his opinion, hee will bee followed rather then the Letter, which shal no more be enquired after. Wherefore *Nebemias* made the people vnderstand the Scripture, not after his owne fantasie, but *by reading the same*, that is to say, by the Scripture it selfe.

* L.12. *Si Imperatis c. de legibus Si enim in praesenti leges condere soli Imperatori concessum est, et leges interpretari solo dignum Imperio esse oportet.*
Nehem.8.

5 The Law likewise is of God, being written with his owne finger, and forbidden to adde to, or diminish it, as touching the substance and matter: neuerthelesse the second commandement is cut off in many Masse-booke and Popish Psalters, and that by the decree which the Pope caused to be made in the Synode of *Ausburg* quite

Synod. Ausburg. anno. 1548.

quite racing out this commandement.
*Thou shalt make thee no graven image,
 neither any similitude of things that are
 in heauen above, &c.*

6 The Gospell likewise is of God,
 For it is the power of God unto salvation
 to every one that beleeveth: Neuerthe-
 lesse these seducers hold that against
 (a) the generall Law the Pope may give
 priuiledges. They also esteeme it a
 greater crime, and they punish him
 more severely, that transgresseth the
 Popes decree in eating flesh without
 dispensation in time of Lent, then if
 hee were a theife, murtherer, and
 adulterer altogether. Wherfore these
 wordes are inserted in the Canon
 (b) not making account of the command-
 ments of God, but euendespising our let-
 ters: And that because they make so
 great estimation of the Canons and
 doctrines of the Pope, that such as
 dare voluntarily transgress the same, in
 deed or word: are said by the Pope to be
 damned, and to blaspheme against the
 Holy Ghost. Although hee take leaue
 to himselfe to transgresse the Law and

Rom.1.16.

(a) Can.
 Ideo per-
 mittente
 can.25.q.1.
 v.glos.capi-
 tis proposu-
 it de con-
 cess.præb.
 tit.8.lib.3.
 decret.in
 verbo dis-
 pensare.

(b) Cap.Ho-
 noratus 74.
 dist.

Can.viola-
 tores Cano-
 num 25.q.1

censors nō
est causa
26.q.2.

1.Tim.4.

the Gospell of God; and to shew it, these blasphemous words are in the Canon, *Before that the Gospell was explained many things were permitted, which in time of a more perfect discipline haue bene altogether banished: for the marriage of Priests, or of cousin germans, is not forbidden neither by the Law, nor by the authority of the Gospell, nor of the Apostles: Notwithstanding by the discipline of the Church, it is wholly forbidden.* O what perfection to transgresse the Law and the Gospell! is not this to fulfill that which is foretold should come? *In the last times some shall depart from the faith, giving heed to spiris of error and doctrines of devils, teaching lies through hypocrisie, and hauing their consciences seared with an hot yron, forbidding to marry, and commanding to abstaine from meates, which God hath created to be used with thankes-giving of them which beleue and know the truth: for every creature of God is good, and nothing to bee refused, being taken with thankes-giving.* For it is sanctified by the word of God, and prayer. If thou be put in minde of these

These things, thou shall bee a faithfull servant of I E S V S C H R I S T, &c. And that which S. Ignatius wrote to the Philadelphians (a) If any man confess not these things, but saith that the generation of children, and lawfull marriage is pollution, or that certaine meates are execrable, that same man hath for familiar the Apostata Dragon. Of the same opinion is Saint Augustine, blaming them (b) that do so deprive themselves of the use of meates, that they esteeme such impure as use them. The like opinion hath he concerning mariage, and alleageth for ground of his saying, that place of S. Paul. Now the reason may be taken from this, that (c) God hath instituted marriage. That Aaron the chiefe Priest was not the lesse apt for the sacrifices: that his sonnes succeeded him in the Priest-hood: That God saith, *It is not good for man to bee alone.* That our Lord honored mariage with his presence in Cana of Galilee: That he wold be borne vnder the veile of mariage, although the holy Virgin remained without the company of man: In a word, in

(a) Καὶ τίς ταῦτα μή
ομολογεῖ
φθοραὶ δὲ καὶ
μολυσμὸν
καλῶ τὸν το-
μηὸν μέττη,
καὶ τὴν τῶν
παιδῶν γέ-
νετα, πτερα τῶν
θρηματῶν
βεβλαχτεῖ
ὅποιαν τοις ἀνο-
κον εχει τὸν
δεσμότητα α-
ποστάτην.

(b) Ad Ian.
Epist. 119.
c. 19. 20.

(c) Gen. 2.

Gen. 2.24.

the state of Holinesse ~~as~~ Adam and Eve
were conioined by mariage.

Conc. Tri-
dent sess. 21.
c. 1. & c. 22.
act. 23.

Con. Const.
sess. 13.

Monluc. li.
de relig. ad
Regin. ma-
trem.

7 The Sacraments are also of God, called his body and bloud, the vse of which in matter and forme as hee hath prescribed ought to bee practised in the Church. Such men neuerthelesse teach that the Church (that is to say the Pope) hath power to change in them whatsoemer it thinketh meete, although our Lord haue instituted it under two kindes. And by this authority they haue added & cut off from the forme, matter, and number of Sacraments. And forasmuch as the Hoste among the Romish Catholickes, is said to bee of God, *De Monluc* Bishop of *Valentia*, complaineth by writing to the Queene mother, that the Pope going forth of the Citty, made the same bee carried vpon a little curtall among his carriage and the Courtesans, and then come backe to meeete the Pope accompanied with the pompe of the Court of *Rome*.

This same Hoste was much more despised by *Hildebrand*, *Gregory* the seventh,

seuenth, whom *Bellarmino* calleth Saint, for hee caused Pope *Victor the second* to bee imposioned in the wine of the Eucharist. The same Pope cast into the fire the consecrated Hoste, in presence of many Cardinals, because it gaue him no answere touching the euent of the warre that hee made against the Emperour *Henry the fourth*. As for *Gregory the ninth*, hee refused the Gospell, and in stead thereof substituted a Legend, compiled by a Monke named *Cyrill*. It is notorious the base account that *Boniface the eighth* had of the same Hoste, being prisoner of the *Gibelins* in the City of *Agnania*. Another caused the Emperour *Henry the seuenth*, surnamed of *Luxemburke*, to bee poisoned, and that in the consecrated bread, giuen him by a Monke at *Florence*. Pope *Iulius the second*, after hee had lost the battel neere to *Rauenna*, against the Earle of *Foix*, cast the consecrated Hoste away, and made it be troden vnder feete, as the history of his time reporteth.

The Ab-
bot of *Ves-
purg* in the
life of the
Emperour
Henry 3.
Benno Car-
dinall in
the life of
Hildebrād.

Baleus li. 5.
of the
liues of
Popes.

Platina.

8 The Church is of God, for it is the body of C H R I S T, & is the onely spouse of her onely head: God hauing giuen to this head the *solide Lordship* ὀλοκληρια of all the inheritance, as it is written: for I E S U S is both of the triumphant and militant Church, yea of every particular Church, & of the least indiuiduall Christian, both the head and saluation incommunicably to any other, according as it written for the whole; *It is he whom the Father hath appointed head of his Church*, both of the militant, visible and particular, *I haue prepared you for one husband*, to present you as a pure virginto C H R I S T, speaking to the Church of Corinth; & to euery Christian he saith, C H R I S T is the head of every man. Neuerthelesse these men with audacious boldnesse speake thus: *Not being willing to neglect our iustice, and the iustice of the Church our Spouse.* And Bellarmine passeth farther, saying: that the Pope is the head of the Church, C H R I S T excluded, *etiam Christo secluso*; which is against the Gospell, *I am with you alway*

Act.3.16.

Epef.1.22.
Rom.8.9.

2.Cor.11.2

I.Cor.11.3.
Cap.quoia
lib.3.decre-
tal.de Eccl.
in 6.cap.v-
nico extra-
uag.Ne sede
vacante.Bellar.li.1.
de Pon.c.9.

way, untill the end of the world; and contrary to the glosse of the Canon, where it is said that **C H R I S T** is alwaies the gomernour and head of his body which is the **C h u r c h**, and although the **V i c a r** faile, yet hee doth never faile it.

Gl. v. non.
consonam
Clem. Ne
Romani l. i.
de Elect.
tit. 3.

Orig. Cant.
hom. 2.

And how should hee faile in the guidance of his Spouse, since hee tooke vpon him our nature, seeing he guided her foure thousand yeares before, as being her onely Bridegrome for ever, as faith **O r i g e n**, *Think not that the Church hath bene called Spouse onely from the comming of Christ in the flesh, shoo was so from the creation of Mankind; and from the beginning of the world.* Why then doth **B e l l a r m i n e** put **I E S V S** apart and in default? shall hee bee leesse the Spouse of his body, since his Incarnation, then hee was before the same? Moreouer these same blasphemers attribute to the mā of sinne, the things that pertaine personally and soly to our Lord **I E S V S C H R I S T**, excluding all others: for behold how a Bishop of the Councell of **L a t e r a n** speaketh, directing his speach

Oratio per
Simonem
Begnium
Episcopum
Modrusien
in sess.6.
Lateran
Concily.

Psal.34.

Gl.can.
Non nos be-
atū dist.40.

to the Church, and comforting it, and promising deliurance from Pope Leo the tenth: *Weepe not daughter Syon, for heere commeth the Lyon of the Tribe of Iuda, the roote of Dauld, God hath raised thee up a Sauiour, who shall sauue thee from the hand of them that wast thee, and shall deliuer the people of God from the hand of persecutors.* O Lyon most holy, wee haue expected thee for Sauiour, we haue hoped that thou shouldest come to deliuer vs, wee sigh after thee for the calamities and things that haue bene ill done, wee cry unto thee, that thou maist finish our miseries, reioycing in the hope of future victory: and abusing the wordes of the Psalme, which speaketh to God. *Fight for vs against our aduersaries, take the sword and the buckler, rise up to helpe vs, iudge our persecutors, and deliuer the Tabernacle of thy Spouse, which the hands of the wicked haue polluted.*

Thus high exalted, they say that this man sinneth not, not that he hath licence giuen him to sin, but because such infirmity of sinne is taken away from

from him, and that Saint Peter hath transported ouer vnto him his innocency and his merites; that it is a great sacrilege to dispute of his power, and that the crimes hee committeth are excused, as the theft of the Hebrewes, the man-slaughter of Sampson, and the adulterie of Jacob, &c. thence it commeth that they call his decrees, *Oracles and Diuine answeres*: his decrees are numbred, among the holy and Canonicall Scriptures.

Which new preposition is wholly contrary to the ancient disposition of the Canons, taken out of Saint Augustine, which saith, *that we must distinguish of the authority of the Canons* (that is to say of the old & new Testament) *from the writings of men*, how holy or learned soever they be, which may be corrected by one more skifull, or by the Councell; but the holy Scripture cannot. And yet the Pope challengeth like authority to his letters, as to the Canonicall Scripture. With like boldnesse proceedeth that which is said in the Canon, *that the Sheepe ought not presume*

200. 120.
110.
Gl. verbo
quis enim
d. can. nou.
nos dist. 40.

Per tuas
tit. 32. ex-
trac de ma-
ioritate &
obedientia.

In Canoni-
cis dist. 19.

Can. qui ne-
friat &
duobus seq;
dist. 9. c.

Ego solis
dist. 10.

Can. Ques
can. 6. q. 1.

Can. sors nō
est can. 26.
q. 2.

Math. xii.

(a) Can. In
memoriam
distinc. 19.

Cap. quanto
li. 1. decre-
tal. tit. 7. de
translatio-
ne Episcopi
vide gl. v.
veri dei
cap. xni co
de iure iur.
gl. v. vica-
rium in Cle-
ment.

to reprove the Pastor, nor the people accuse
their Bishop: Notwithstanding Saint
Paul admitteth the witnesse of two
or three of the flocke. By these de-
crees the writings of Popes are iud-
ged more perfect then the Law of
God, or then the Gospell. Wherefore
against the saying of our Sauiour,
My yoke is easy, and my burden light:
these men say, that the Popes yoke must
(a) be borne, though it be heavy.

And forasmuch as the succession of
Saint Peter seemeth burdensome to
the Pope, his flatterers attribute to
him the Vicar-ship of the sonne of
God, excluding all other Bishops and
Patriarches, saying: That bee executeth
not on earth the function of a meere man,
but of a true God: They say further, that
the Pope is able to change the nature of
things: that bee hath his authority
heauently: that of nothing bee maketh
something: that his will sufficeth for all
reason: that none may bee so bold as to say
unto him, why dost thou so? that bee can
dispense above the Law; that of iniustice,
bee can make iustice; that he hath fulnesse
of

of power. And for his abominations, are quoted the texts of the Canon-Law. And else-where it is said, *That every creature is subject to him, that he hath the rights of Empire, heauenly and earthly, beeing Gods Vicar, to whom the fulnesse of heauen and earth appertaineth.*

From this ambition proceedeth that which is of the interpretation of the word Pope, as who shoulde say (b) *Papa*, by admiration; so they say hee is wonderfull, which is the name that the Prophet *Esay* giueth to I E S V S alone, (c) *His name shall bee wonderfull; and hee also calleth him-selfe, the wonder and astonishment of the world.* In consequence of which imaginary All-mightiness, hee shutteth heauen, openeth hell, deposeth Kings and Princes as it pleaseth him. So he falsely boasteth of hauing dispossessed King *Childericke* the third, the Predecessour of *Pepin*. Not (d) so much for his sinnes, as because (saith hee) hee was unprofitable for such a gouernement. As falsely doe they say, that

hee

*Ca. omnes
dist. 22. cap.
vnico. Ne
sede vacan-
te in extra.
c. 1. de con-
flict. c. 2. de
translat. c.
fundamen-
ta 17. de
Elect. in 6.
Clem. dudu
gl. in verbo
vndecunq;
de iudicijs
in Clem. c. 1.
(b) Gl. ver-
bo *Papa* in
præmio
Clement.
(c) *Esay* 9.*

(d) *Can. A-*
lius 15. q. 6.
gl. v. iudi-
cio can. duo
dist. 99.

(e) *L. gl. v.*
diuinitus c.
Semper
dist. 69. &
alibi can.
venerabilē
extra de
Elect.

(f) *Can. nos*
sanctorum
Can. iuratos
milites c.

15. q. 6.

(g) *Can. sa-*
tus 69. dist.
can. cuncta

per mundū.
Can. si Papa
dist. 20.

Can. Nemo
inducabit
Cau. 9. q. 3.

Sect. 4. de
ceremon c.
6. & lib. 1.
tit. 7.

Ioh. 17.

Mat. 19. 16.

hee translated the Empire of the
 (e) East into the West, that he can dis-
 pense souldiers and subiects of the
 oath of fidelity due to (f) their Soue.
 raignes. To bee short, hee weareth a
 triple Crowne to represent the Trini-
 ty (g) for he calleth himselfe God: and
 to shew that it is not in the sence, that
 other men are called Gods, this is ad-
 ded, *That he cannot bee bound nor loosed*
by secular power, nor of all the Clergy to-
gether, because being God he cannot be
judged of men.

To testifie this all-mightiness, hee
 blesseth a sword on Christmasse night,
 which hee giueth to some Prince his
 fauourite. But he never sendeth them
 the Law, or Gospell of God; & it is to
 bee thought, considering the exploits
 of armes haue bene done in *Bohemia*
 and in the country of *Vaux*, that the
 blessed swordes of the two last mid-
 nighes haue bene distributed to the
 Generals of those sacred warres.
 And as our Sauiour called God his Fa-
 ther, *Holy Father*: so these men giue
 the superlatiue to the Pope, *Most holy*
Father

Father: Yea in abstracto, Your Holinesse, Divine Maiesty, Our Lord, Vice-God. And what would our Sauiour say to this, who said, when hee was in the world. *Why calſt thou me good, there is none good but God.* Whereby he would teach the man hee spake to, that hee should first confesse him to bee God, before he gaue him the title of good.

But what should wee say, if in the Kings chamber of presence some great man did cause himselfe to be stiled *Your Maiesty*, Would he be excused of crime by such as haue authorty? And who is it perceiueth not by this, the mystery and name of blasphemy foretold of by Saint *John*, which should bee written vpon the forehead of such a head? For whereas the chiefe Priest did weare vpon his Miter this inscription, *Holinesſe to the Lord*: This man of sinne will be entituled, *Holinesſe of the Prelate of Rome*.

Reuel.13.

Exod.28.

Now seeing these Tiara's, and ornaments more stately, do publish abomination against the honour of the most High. Let vs be rather of those lesser

Zechar.14.

lesser vtensiles, of which *Zachary* speake-
keth, on which is grauen openly, *Ho-
linesse pertaineth to the Lord*, excluding
all creatures.

9 Yet this is not all, for Kings also
must be submitted vnto him. Where-
fore they say, that the spirituall and
temporall sword are in his disposition,
the one for to execute it personally by
excommunications and Anathema's,
the other to cause it be borne by his
subiects, Emperours, Kings, and
Princes, and bee drawne forth or
sheathed *ad nutum vel patientiam Pon-
tificis*, according as the Pope will
suffer it, or make signe with the
head; for faith hee, *Wee declare and
define, that it is necessary to salvation
in all things and in all places, for all
creatures to bee under the Bishop of
Rome.*

*Lib.Extra-
uag.com-
muniuum c.
Vnam san-
ctam de
maiori &
obedientia.
See al that
is alleaged
by the
glose of
the chap-
ter.*

*Nouit ver-
bo iurisdi-
ctionem li.
2.decretal.
tit.1.de in-
dicijs.
(a)Act.10.
26.*

How? is there any Article necessary
to Saluation omitted in the Apo-
stles Creed? And neuerthelesse hence
it is, hath crept in the adoration of
him, reiected by Saint Peter, who said
to the Centurion (a) *rise up, for I am*

man also as thou art, and by Saint Paul and Barnabas, who rent their garments, seeing that the inhabitants of *Lystra in Lycaonia*, would haue giuen them an honour due to God alone (b) *Wee are men as yee are.* And by the Angell who saith to Saint John, (c) *Seethou doe it not, I am thy fellow servant: Worship God.* And it serueth not to say, that there is two kindes of worship, and that men kisse the hands, and garments, and bow the knee before Princes, for this kinde of worship is ciuill, by reason of the homage due vnto them. But Kings, or Emperours doe not owe worship to the Pope; for why more to a strange Bishop then to their owne Pastours, which administer the Sacraments vnto them? Yea, why to either of them both, seeing that ciuilly Kings and Emperours are greater then they all? And as for religious worship, that is alone referred to God, euен by the Angels themselues.

Now to take away all equiuocation, these new Doctors haue sufficiently expounded

(b) Act.14.

(c) Reuel.
19.10.

expounded themselves, one of the Popes Clerkes saying in an oration hee made to *Leo* the tenth, incerted in the ninth Council of *Lateran*, in these wordes: *Your feete haue received voluntary kisses, from them whose terrible huriſe were feared; that as before, so againe is fulfilled in you (the onely true and lawfull Vicar of CHRIST, and of God) this Prophesie. All the Kings of the earth ſhall worship him, and all nations ſhall ſerue him.* As if the Prophesies, concerning our Lord IESVS onely, ſhould haue any other accomplishment then in his person, or that religious worship ought to be conferred to man: ſeeing we know that the humanity even of our Sauiour is not adored of Christians, but in as much as it is one ſame person with the God-head. Wherefore the Creede of *Ephesus*, translated out of Greekke into Latine, by the Ieſuite *Peltanus*, hath these exprefſe termes: *Wee confeſſe that IESVS CHRIST our Lord ought to be worshipped wholly, yea with his body, but that he ought not to bee worshipped according to his*

Symbol.
Ephes.

his body. For the Arrians for this occasion, were called idolaters by Athanasius, Cyril, and Theoderet, for that they worshipped a God which they said was created. So saith Irenaeus. CHRIST bath worshipped with us, yet he must be also worshipped, for every knee ought to bow before him, but that is in regard of one of the natures. And Saint Augustine giueth an example of it, of the Kings Crowne, being on the ground, or vpon his head. Now if religious worship, ought to bee denied to all other humanity, then to that which is personally vnted with the God-head; who is hee dares challenge it, but the God-man IESVS CHRIST? Vnlesse it bee that man of sinne, of whom it is written, that hee should sit as God in the Temple of God, behauing himselfe as if he were God. This is hee of whom Saint Hierome saith, that the sword is vpon his right eye, and hee boasteth that he seeth more cleerely in matter of the Sacraments, then all the Prophets, that haue gone before him. For who is it vaunteh to see more cleerely,

Iren. de in-
carnat.
cap. 25.

Aug. de
verbo diu.
sermo 58.

2. Thess. 2.

Hier. ad 11.
c. Zachar.

K ly,

Can. Romana-
nus de con-
secrat. dist.
4.c. priester
in fine dist.

32.

ly, but they which take away the cup, (as superfluous) from the lay-people: change the forme and matter of the Sacraments, and adde vnto them twice so much, as the sonne of God hath ordained, suffering Baptisme to bee performed by a silly nurce, keeper, or midwife, and approuing that which is conferred by a Pagan; but the Sacraments that hee hath ordained, are reserved to the highest in dignity among his Prelates, and although this man, armed with two swords, fitteth in the Temple of God, yet the faithfull are not bound to submit themselves vnto him: but as soone as they perceiue the abuse, they ought to imitate holy men in the like occurrence, namely *Moses* and *Iosias*, of whom one brake in peeces the Golden Calfe, the other the brazen Serpent. So the Prince and Magistrate may destroy idols, and reforme abuses, that they may saue the bodies and soules of idolaters. The same did our Sauiour, driuing the money-changers out of the Temple. And if the tirranny, and violence,

violence, or hardnesse of the Apostacie bee such, that one cannot bee in it without transgressing the Law of God, and that admonition will not serue the turne, the examples of *Elias*, *Micheas*, *Isay*, and *Jeremic*, vnder the Law, and of the Apostles who turned to the Gentiles, and the testimonies of the Doctors of the Church, do shew what must be done.

So cryeth *Jeremy*, *Wee would haue* Iere.51.9.
cured Babell, but bee could not be healed,
forsake her, and let vs go every man to his
owne country. And wee need not feare
the being schismatickes for such a se-
paration: for they are schismatickes
which are the cause of separating. Se-
condly, in that the synagogue of this
man of sinne retaineth still the name
of the Church of God, it is in regard
of that it was, when hee first thrust
himselfe into it, for euery corruption
hath his degrees, *nemo repente fuit tur-*
pissimus; like as when a house is set on
fire, so long as the floores, roofes, and
walles do stand, it is called a house,
both in name and effect, and when it

is all burnt to ashes, it hath no more but the bare name, when we say there is a house burnt: therefore no man will bee so vnwise to bee perswaded hee should dwell in it, which hath neither walles to defend, nor roofe to couer him, though all men should tell him it was called the house of such a one; no, not though some part of the same yet stood, because hee could not bee in safety. Also there is not any Judge so vniust, will be so rigorous to a husband, that accuseth his wife of adultery, as to condemne him to liue with her, only because in pleading he calleth her his wife. For seeing that adultery is cause of the dissolution of marriage, in that the husband giueth the name of wife to her he pleadeth against it is to shew what she was that he might ground his action, and deprive her of her matrimoniall covenants.

This causeth vs boldly to point out such a man, and to maintaine, that it is necessary to saluation, to separate our selues from him and his Church, with-

out

out feare of being thereby separated from the true Church of God. I say from such a one of whom we are forewarned, not as of an open enemy, such as the Turke is, who ruinateth frō his first rising, and therefore sitteth not in the Church. But it is he that is entred as a Fox, and raigneth as a Lyon: who cometh in sheeps cloathing, & within is a rauening wolfe: who hath hornes like the Lambe, but vttereth blasphemy out of his mouth, to wit, *I am God, I cano erre, I am the spouse of the Church, I rule in heauen and in earth.*

Who will doubt then, but that wee ought to refuse such a head, seeing the Cardinall establisheth him ouer the militant Church *etiam Christo secluso*, CHRISTIES excluded or separated frō it: although the vunion of him & his Church is euer to remaine, & hath bene frō the foundaion of the world: and seeing also the Cardinall createth him Monarch Temporal and Spiritual.

*Bel.lib.1.de
Pontifici c.9.*

And for such a separation, no Christian is separate from the Church, as I haue handled at large in

Chap.3.of
the
Church,&
in chap.7.
tit.of
Schisme.

the discourse of *Catholick Unity*; where
may bee obserued (among other)
three significations of the Church:
first, the materiall building: secondly,
the visible assembly of euery Parish;
and thirdly, the inuisible company of
all the faithfull, which is the *Catho-
licke Church*, beleeuued by faith, and
not scene with the corporall fences:
for vniuersall things are not the ob-
ject of the fences, and being one of
the Articles of faith, there is none but
God, that knoweth who are his: see-
ing it may so fall out, that a whole
companie of men, making profession
to serue God, may bee composed of
hypocrites in euery particular man
thereof.

Chrysostom.
bom.46.in
Mat.

Hither is referred these testimonies,
first of Saint *Chrysostome*: *Hee goeth
not out of the Church, that goeth out bo-
dily: but hee that in minde forsaketh the
groundes of Ecclesiasticall truth. We haue
left with them the foundations of walles,
they haue left with vs the foundations of
the Scriptures.*

*Hierom.in
Psal.33.*

And Saint *Hierome*, *The Church
consisteth*

consisteth not in walles, but in truth of doctrine; there where is the true doctrine, there is the true Church.

And Saint Hillary, *The loue of walls hath taken you, in vaino ye reverence the Church in houses and buildings, doe yee doubt whether Anti christ shall sit there? mountaines, forrests, lakes, gulfes, prisons are more safe unto mee. Bee wise now therefore ye Kings, be learned yee Judges of the earth, serue the Lord in feare, and reioyce in trembling.*

And I will let you see an extract of one or two orations pronounced in the Councell of *Lateran*, by the Popes Clerkes, and by Moderne Canonist Doctors, seene, allowed and Printed by the commandement of Pope *Leo* the tenth, as may bee seene in his Bull in the beginning of the said Councel, the sift of May 1515. Yea the words of him, that spake to the Pope in presence of the whole Councel. *Although the aspect of your divine Maiestie, by the resplendent glory whereof the weaknesse of my eyes is dazaled. Here is God robbed of his Maiestie; we must come*

Hilar. contra Auxentium.

Psal. 2.10.

Oratio Antonij Puccij
Clerici Apostoli 3.
Non Maij 1515. fess.
10.

to the King saying; And as the chiefe
Byshop Leo by divine prouidence hath
bene en-registered in the royll race of
chiefe Bishops.

Item. As before, in thee alone the
true and lawfull Vicar of CHRIST &
of God, this prophesie to be againe fulfilled.
All the Kings of the earth shall wor-
ship him, & all nations shall serue him.

Then vsurping the title of I E S V S, a
jealous God, hee saith: Before and now
the uniuersall body (to wit, the Church)
is acknowledged subiect to one onely head,
namely unto thee.

Item. Knowing that to thee alone from
the Lord hath bene giuen all power in hea-
uen and in earth, that thou maist giue law
and iudge, not onely Spirituall men, but al-
so the earthly powers of this world.

But that which is most admirable
is, that any truth should proceed out
of the blasphemous mouth of this man,
in that he acknowledgeth *Rome* to be
Spirituall *Babylon*, in these wordes.
*After we have examined all the decesses
of the Church, and that I come to the City
it selfe, which the Prince of Apostles in-
spired*

spared with the haly Ghost calleth Babilo,
¶. Behold this beauenly Ierusalem, di-
nne Spouse, &c. clad in mourning, &c.
which seemeth to be full of teares and dis-
chenuled, prostrate at the most sacred feet
of the cheife Bishop. Is it so, most sweete
Bridegrome, that thy onely, thy faire, thy
wel-beloued Spouse, which cannot say,
looke not upon mee, for I am browned
&c. Where are the Pastors of the flocke,
which rule rather then profit, which
scatter and not gather, which kill in
steed of saving? &c. Then in the end
this excreable flaterer saith to Leo.
Make hast, arise, compasse about Syon,
our mother thy Spouse, embrace her,
&c. Instruct and frame the hearts of
the faithfull: And the City (to wit
of Rome) first of all, that judgement
may beginne at the house of the Lord,
afterward restore the whole earth by
the censure of thy discipline, into the puri-
tie of the ancient faith, hope, and cha-
rity.

Is not this to exalt himselfe aboue
that which is called God, there is
diuine Maiestie, Royall race, spouse
and

Bulla Iulij
3. seff. La-
tran. Non.
Decembris
1512.

1. Pet. 5.

2. seff. in
Orationem
Caetani.

and head of the Church, that hath all power in heauen and earth, giueth Law to Temporall powers, in Temporall things; for there is read a Bull in this same Councell, whereby *Iulius* the second forbiddeth faires to bee kept at *Lyons*, and will haue them bee kept in another Citty, (*ad Gebenensem ciuitatem.*) To conclude hee setteth himselfe aboue the Church, which he prostrateth disheuelled at his feete, and calleth his seate *Babylon*, of which speaketh Saint Peter in his first Catholick Epistle.

And to the end that in the mouth of two witnesses this truth may bee confirmed, I will bring forth yet another Parasite, that was Generall of the order of Preachers, and had for recompence of his blasphemies, a Cardinals hat: his wordes may bee thus enterpreted, speaking of the Church: *It shall obtaine if you will and command it, if you imitate the power, perfection and wisedome of God Almighty, whose place on earth you ought to hold, not onely in honour of dignity, but in affection of will.*

Gird

Gird your swords, for you haue two; one which is unto you common with other Princes of this world, the other which belongeth in such sort unto you, that none can haue it but from you, &c. Set forwards, set forwards happily, destroy the nations that desire warre, seeing youraigne Priest and King, &c. And speaking of the mercy of the Pope, the same will make you most excellent aboue all the Kings of the earth (ergo, the Popes mercy is diuine) it will make you worthy to be worshipped, gracious, a friend and most-like unto God. And because we suppose many of quality will come to this Synode, by the mercy of God, and yours, &c.

*Magne regnator Deum tam latus audis
sceleras!*

Senec.

*Tam latus vides! ec quando sua fulmen
emittes manus!*

That

CHAP. IX.

That the Pope exalting himselfe aboue Kings in the manner as Cardinall Bellarmine will haue it, exalteth himselfe also aboue all that is called God in Temporall things.



HE Teachers of nouelties, submitting peace and war, obedience & rebellion of subiects, to the wils of Popes, remember

not what was in the beginning, and that which we haue aboue proued. For when the Magistrate hath bene a belieuer, hee hath euer bene aboue the Church, to reforme it both in head & members, being the Guardian, to whose trust is committed the Law of God, whereof hee is to haue a Copie, which is cleere in points necessary to saluation, and if there be obscurity in any place, it is cleared by the reading of the same, according as *Nehemiah* practised, and of this forme of enterpreting we need none other witnesse then

Pope

Pope *Clement*, who saith, that we must not take a sense out of the Scriptures, &c. but must take the sense of truth from the Scriptures; and he yeeldeth the reason of it, because all men may take from them a full and firmer rule of truth.

*Clem. epist.
5. ad disci-
pulos Can.
relatum
dist. 37.*

And if some Christian Emperours would not take knowledge of Ecclesiasticall causes, it followeth not but that they had the authority and right to do it. For not onely the Priests and Levites, which did their duty, tooke knowledge of thē, but also the Judge established by the Soueraigne Magistrate.

Deut. 17.

So when *Ruben* and *Gad*, with the halfe Tribe of *Manasses*, had buil-
ded an Altar neere *Jordan*, it is said
that all *Israell* gathered together in
Sylo to examine the matter, & sent ten
of the principall of euery tribe vnto
thē. So *Gedeō* being established Judge,
destroyed the Altar of *Baal*, &c. *Cyrus*,
Darius, *Artaxerxes*, ordaine that the
Temple shal be builded againe, *Esdras*
& *Nehemias* take cōmission from thē.

Ios̄h. 22.

*Esd. 1. 16.
Neh. 1.*

In like maner vnder the Gospel, *Con-
stantine*

Constantine, Valentinian, Theodosius assemble Councils. We will say they bee present in the Councell, after the example of *Constantine*, not to make shew of our power, but to confirme the faith, &c. and it is chiefly said that they which were of the Senate made decrees.

Cyrill.

Art. 3 In
pref. Conc.
Cub.

Ca. 45. nō in
f. præf. mag.
Can. ubi nā
96. distinct.

Also Saint *Cyrill* reporteth that the Councell of *Ephesus* sent to *Theodosius* and *Valentinian*, for to render them a reason of what was passed, touching the condemnation of *Nestorius*. And the Councils of *Aix* and of *Arles*, wrote to *Charlemaigne*, praying him to confirme their decrees, yea they did beseech him by his wisedome.

Also Pope *Nicholas* writing to the Emperour *Michael* acknowledgeth, that when there was debating concerning the Articles of faith, Emperours were wont to be present in Ecclesiastical Assemblies.

According to this power of Emperours, vnder the Law of *Moses*, the Church hath bene reformed, not in the members onely, but also in the head;

Salomon

Salomon deposed *Abiathar*, and *Moses* reprooved *Aaron* and *Eleazar*: *Constantius* also the sonne of *Constantine* the great deposed *Liberius*, though without cause. The Emperour *Otho* deposed Pope *John* the twelfth: *Sigismund* deposed three together at one time, and *Henry* the third as many, namely *Bennet* the ninth, *Silvester* the third, and *Gregory* the sixt.

*Plat. in vi-
ta Greg. 6.
Abbas
Vesp. an.
1406.*

The French Kings haue also deposed and created many, specially *Boniface* the eight was displaced by *Philip* the Faire, who translated the seat to *Auignon*, where it continued 74. yeares, and there were resident in that place sixe Popes, one succeeding the other, by the appointment of the King. And this right of deposing Popes is treated of by a certaine Chancellour of the Vniuersitie of *Paris*, one of the most learned Sorbonists of those times, in his booke *de Autori-
bilitate Papae*. That is farre from being absolute Lords in Spirituall and Temporall things. For if euen in Spirituall things, lawfull Councells haue requi-
red

Gerson.

red the approbation and authorization of Emperours, it followeth that the authority and Soueraignety is wholly theirs, *velutis iubatis*, as in the people of *Rome*, so farre is it off that the Pope or his Colledge can determine any thing soueraignely.

- (a) *Can. filys 17. q. 7.*
- can. boni principes 96. dist. can. Tributum 22. q. 8.*
- (b) *L. ob. qua §. Idem l. 1. S. scien- dum de Aedil. edi- cto.*
- (c) *Inn. Pan. & dd can. cum olin de causa posse- sionis.*
- (d) *L. prohibi- bitum l. de- fensionis & doct. de in- fili. 10. &c. si quan- do de re- scrip.*

Also the Kings of *France* and the *Gallicane* Church haue preserued to themselues appeals, as in case of abuse, from such decrees: yea so often as *Rome* abuseth her pretended iurisdiction, the Lord Chancellour giueth

(a) *letters in case of abuse.*

Now wee must know, that *wee call notorious abuse* (b) when the act that is made is voide, when it is against the nature of the act, or else made by a man that hath no power (c) to do it, so as that not onely by the authority of the Prince, but of priuate (d) au- thority, it is permitted to resist the same.

Whence commeth it, that if the Pope, or his Legats would legitimate a bastard, in the Kingdome of *France*, to the end hee might succeed (it is another

another thing, when it is to make the marriage (e) of validitie whence he is issued) or in some fashion trouble the royll iustice, the obtainer of such legitimation &c. (f) shall bee amerced & the abuse rejected by the Kings Officers.

So by sentence of the Parliament of *Tholouse*, anno 1400. was pronounced, that it had bene ill and abusively proceeded by the Popes delegates, who had absoluued Maister *Giles de Bellemere, Archidiaconus Nicapicen*, without calling the party & the Kings Attorney.

Now *William Benedict* saith, there are three generall cases in *France*, in which notorious abuse may be committed:namely when the Pope and Ecclesiasticall persons attempt against the decrees of the anicent Councils, against the Kings statutes, or against the liberties of the *Gallicane Church*.

Seeing then there is appeale from the Pope, who is it can endure him to be a Soueraigne; no not in spirituall things: for it is the argument where-

(e) *Cap.Tu-am de ord-in.cognit.*
(f) *Guil.Bened. 2.part.*
c.Rainutius,
vers. si absq'
libert is 2.
&c.in ma-
teria nu.
47. *Phil.*
Decius
Conf.307.
Coll.2.

Note this.

L with

Cic.2.de re-
pub.

with *Seneca* concludeth, that the first Kings of the Romans were not Soueraignes, because there was appeale made from them to the people. Thus *Horace* the murderer of his sister was absolved, who had bene condemned by King *Tullus Hostilius*.

Mat.18.18.

Ioh.20.22.

Can. quod-
cung; 24. q.
I.

Therefore this pretended Soueraignety, Spirituall and Temporall, refleth vaine, according to the opinion of Saint *Gregory*, and Saint *Bernard*, & the practise of the *Gallicane* Church: For to feede the sheepe is meant after another manner, and that deliuering of keyes is not excluding the other Apostles, seeing that the same promise was made to all, otherwise they could not haue executed their charge, and besides *Peter* could not receiue them but in the name of all, according to the opinion of Saint *Augustine* written into the Canons. Which is conformable to the disposition of the ciuill Law; which saith, that the deliuery of a key, and of a ring by a father to his eldest daughter bringeth to her no priuiledge aboue her fellow heires, but

but is taken as done in common as well for the rest : which decision is obseruable in the Ciuill Law : as likewise that which is written in the *Law sentib. C.de Incendio*, which speaketh of certaine fishers of men, like vnto him that *Cardinall Bellarmine* figureth forth; against whom are these words: *Let not Fishermen deceiue Mariners, in causynge a light to be seene in the night in dangerous places, as if it were a safe ha-uen, to the end they might aduantage the selues by the ship-wrake.*

There is therefore no ground for this power in the Law of God, nor in the Law of man: for as no Prince giveth any priuiledge against himselfe, so neuer any King nor Emperour resigned such a right to the Pope, which cannot be alienated.

It remaineth to speake of the Canon Law, which cannot derogate from the Law of God, as saith the *Clementine*, that the *Law of the Superiour cannot bee abrogated by the inferiour.* Neither can it also derogate from the Law of Kings, because it is a writing

*L.cum pa-
ter 79. Sect.
pater pluri-
bus delegat.
2.*

*De Elect.
lib. I. tit. 3.
Clem. Ne
Romani.*

conc. Aga-
 thenf. sub
 Alachaco
 rege anno
 306. can.
 32. Clericū
 can. 11. q. 1.
 & can. 3.
 ibidem 1. in
 fraudem 6.
 quoties de
 iure fisi.

framed for aduantage of them that
 wrote it, without hearing or calling
 the party interested, and held for pri-
 uate, in this consideration are obser-
 ved therein many falsifications, spe-
 cially one notable one vpon this sub-
 ject, for in stead of saying, *Clericū*
nullum prasumat, as the Councell hath
 it, it is written *nullus Clericū*, chan-
 ging the prohibition made to the
 Clergy, to prescribe it to the Laity.

Now hee that produceth false
 proofes is to loose his cause, though
 otherwise it were a good one. Lastly,
 this Canon Law (I meane that from
 which are taken the maximes of the
 Iesuites vpon this subiect) is new and
 but of late, for the ancientest part of
 it, which is the *Decree* was cōpiled by
Gratian in the yeare 1093. the *Decre-
 tals* in the yeare 1211. The *Sextus* by
Boniface the eighth in the yeare 1298.
 and the *Clementines* in the yeare 1310.
 Wherefore iudging well, the authors
 of this new power, are not grounded
 on diuine nor humane Law, seeing
 our Sauiour himselfe witnesseth, the

Sonne

Math. 20.

1. Cor. 4. 1.

1. Pet. 2.

Psal. 2. &

72.

(a) *V. gl. in**verbo non**consonam**Clem. Ne**Romani.**Sponsus**vester &**rector est**Christus &**caput Ec-**clesie, que**est ipius**corpus**Hebr. 7.**&c.*(b) *Cap.**vnam san-**ctam extra**communia**de maiori-**tate Petr.**Bertrandus**in gl. illius**exarauag.*

Somme of man came not to be serued, but to serue, and to give his life a ransome for many; neither on the example of the Apostles, whose charge consisted in administration, & not in commanding, and who said, *Let men esteeme of vs as the Ministers of CHRIST, and dispensers of the secrets of God.* These men haue set themselves in place of the Maister are (a) stiled *Princes of Bishops*, and *King of Kings*. Though the true King of Kings be risen againe and liueth for euer, hauing no heire nor successour in his offices, being eternally both King, and Priest, and Prophet of the Catholicke Church, after the order of *Melchizedec*.

The flatterers neuerthelesse will substitute a mortall and sinnefull man in his steed, and ascribe vnto him power in heauen and in earth, and make him *Lord of two swords*, and *Soueraigne of all demeans*, so that he may confiscate or give them away: whence a blasphemous parasite faith, (b) *Our Lord shoulde haue bene vndiscreete, if hee had not left man after him, hausing the*

Ioh.16.v.7.
& 14.v.16.
& 15.v.26.

like power as he had: as if such a head could bee seperate from his body, and this Bridegroome C H R I S T, being a iealous God, could endure any corrual, or as though such a supposition were not directly contrary to the wordes of our Sauiour, saying: *Verily I say unto you, it is expedient for you that I goe my way, for if I goe not away, the Comforter will not come unto you.* For he knew that his presence and the exhortation of his carnall mouth so often reiterated, hindred them not from sleeping in the garden, or from denying him thrice, at the words of a silly maide-servant. But hee knew that his holy Spirit, the Moderator of the Church, working inwardly and accompanying them after his Ascension, would make them confess the Sauiour, in the middest of the most cruell torments. Against which truth the new Doctors belye the Gospell, and hold it expedient that the humanity of our Sauiour bee on earth, but not to governe the Church: and make a sinfull and partiall man to governe it,

who

who sheddeth the bloud of them for whom IESVS CHRIST shed his bloud; and will not haue men beleue the truth which teacheth, that the corporall presence of CHRIST, the most perfect head of all men, and his carnall gouernance, is taken away from vs into heauen; that so they might establish Liuetenants in a charge, which no mortall man can, or ought to haue, after the Ascension of the Generall. And as new Pharisies, who expected a Messiah triumphing ouer Temporall powers, and subduing nations by materiall armes: these picture forth a successour with mixt power, who is ashamed of the simplicity of the Gospell, and is an enemy to the crosse of CHRIST, which hee cannot endure, but grauen or painted.

And since the Ascension of our Lord IESVS, whom wee knew no more according to the flesh, these men will haue gouernours that are carried on mens shoulders, succeeding herein the opinion of the Israelites, when Moses was so long in the Mount, saying:

1. Cor. 3.
16.

Exod.32.

23.

Luk.19.12.

Vers.27.

to the Priests, make us Gods to goe before vs, for as for this man wee know not what is become of him.

These are likewise those same, which the parable of our Sauiour denoteth, saying : *A certaine noble-man, went into a farre country, to receive for himselfe a Kingdome, and so to come agayne, &c. but his Citizens sent an Embassadour after him saying, wee will not haue this man raigne ouer vs, but the Lord being returned saith : Bring hither those mine enemies, which would not that I should raigne ouer them, and slay them before mee. So let it bee done to all such as will not continue seruants till the Kings returne, who is gone to take possession of the Kingdome of heauen, and to prepare a place there for vs; that they may know, that as the Iewes doe in vaine expect a Mes-siah, triumphing in that manner as they would haue it : so with as little ground they haue hoped for another Anti christ then him whom the Iesuites paint forth with his double sword.*

See more of this in a Treatise I haue made of *Catholicke Unity*. And they in all the succession of the Apostles finding but one key of heauen, would get the key of earthly Empire; and as our Sauiour had said, *Thou art Peter*, these men adde, *Thou art Constantine, Pepin and Lewis*. And because our Sauiour had forbidden superiority among the Apostles, these men insert a Canon in these wordes.

The Emperour Constantine gave this priuiledge to the Byshop of the Romane Church, to be the head of all Byshops, as the King is the head of Judges. And the following Cannons adde, that hee gaue him also his Pallace, his Crowne, and Imperiall Ornaments, because it was not (a) reasonable that the Emperour should reside in the same Cittie, where the Pope is; and then to shew their thankfulness, they forged that the Emperour was a leaper, against the records of all Histories. (b) And upon this supposition, or forgery they build,

that

Chap. of
the
Church
sext.6.
Mat.20.26
Mar.10.43
Can. Con-
stan. & seq;
dift.

(a) Idem
habetur ea.
17. funda-
mentali. i.
6. decretal.
De Electio-
ne See the
abhomina-
tions of
this Canō.

(b) Euseb.
5. libris de
vita Con-
stantini

Plin. li. 21.
cap. i. Man-
tuan lib. de
patientia c.

30. cap. i.
Ne sedeva-
cante, cap.
extra de
confuet.
Clem. pasto-
rali can. 2.
de re iudic.

10. GALL.

(c) *Hortom. brutum fulmen cap. 12. Crimen falsi.*

(d) *Bartol. Proemio di- gest. n. 14. videte nos sumus in terra Eccl. & ideo quod illa donatio va- luit.*

(e) *Hieron. in cap. Fortunatianus, Catalogo scriptorum Ecclesiastic. & Athana- sius in Epi- stola ad soli- tarium vi- tam agetes.*

(f) *Ego Lu- douicus 63. dist. volater l. Geor. 3.*

that the Pope is appointed ouer Kings and Kingdomes, and succeedeth the Empire vacant, and may transport Empires from one nation to another, and depose Emperours, hauing the exercise of two swordes. Behold how of one absurdity many do arise.

For first, that same Donation is false, as the learned (c) *Hortoman* verifieth by twenty sixe reasons. And (d) *Bartoll* himselfe saith it is true, for no other reason but because hee wrote in the territory of *Rome*, and therefore durst not write the contrary. The best prooфе against this falsehood is, that *Constantius* the sonne of *Constantine* neuer forsooke *Rome* and the dominions thereof, but deposed *Liberius* Bishop of *Rome*, who became for this occasion an Arrian, and subscribed against *Athanasius*, as *Saint Hierome* (e) witnesseth.

But these Doctors must confess that the great goods that Popes pos- sesse haue proceeded frō the liberality of the Kings, *Pepin*, *Charles*, & *Lewis*. Also in the confirmation (f) that be- ginne th

gioneth, *Ego Ludovicus*, there is no mention made of *Constantine*, but only of *Pepin* and *Charles*, the grand-father and father of *Lewis*.

Now the reason why this donation was published in the name of *Constantine*, was for that the Emperour tooke it ill as then, that the King gaue away that which hee pretended to belong vnto him. So this augmentation of titles, hath caused the diuerte enter-
pretation of the word *to feede*, either as a King in commanding, or as a By-
shop in preaching, as Saint *Augustine* and Saint *Cyrill* enterprise it.

Du.Tillet.

But Cardinall *Baronius* passeth fur-
ther, for he maketh to feed the flocke,
to be as horses feed on grasse, saying:
against the Signory of *Venice*, *Holy
Father kill and eate.*

*A ug.de
ze
rbo de
mini ser.
20.6
tract.10.6
124.in 10.
an.Cyril.li.
4.dial.de
Trinit.*

I know the word *Feed* signifieth
three things, to command as a King, to
exercise the Ecclesiastical Ministry,
and the last to eate: but the distinction
is knowne, according to the subiect
whereto it is applyed. As therefore it
were impertinent to conclude for a
King,

1.Kin.2.11.

2.Sam. 5.2

John 21.

King, that hee is to Preach the Law of God and administer the Sacraments, because the Lord said to *David*, *Thou shalt feeds my people Israel*, so as wide from the purpose will the Jesuites conclude, that the Pope is to command ouer the Temporallity of Kings, because our Sauiour saith to *S. Peter*: *Feed my sheep*: for that is meant onely of the feeding, for which hee had commission. Otherwise it would follow by such equiuocations and abusing of words of many significatiōs, that an asse, turned out to feed in the third signification, should be furnished with a Miter & a Crosier staffe. But to returne to our discourse: with what audaciousnesse do they vaunt, that the grounds of the *Romish* Bishops superiority ouer others, is taken frō the law of God, or diuine right, seeing that it is the gift of the Emperour. For if hee gaue it, it followeth that hee had it before hee granted it, and if the Pope receiued it frō him, he had not that preheminence ouer other Bishops, before it was giuen to him by the Emperour: for as no man

man can giue that which he hath not,
so none receiueth that of gift, which
by right pertaineth to him.

Thirdly, it being but an humane
priuiledge, it followeth that it is not
a right, common, nor diuine; conse-
quently, subiect to confirmation and
reuocation, in case of abuse, especi-
ally being (a) a domaniall right, it
could not bee alienated by the Em-
perour.

And therefore Popes ought not be
vnthankefull towards the Kings that
haue aduanced them: *T' hocas* gaue the
the name, & *Pepin* gaue them the reue-
nue. *Constantine* granted nothing at
first to Bishops but an exemption frō
tutelle and gatherings of monies, &
Constantius his sonne added vnto them
that they should not bee criminally
proceeded against before the Judges
royall, that their faults might not bee
published. And *Iustinian* extended the
priuiledge to all Ecclesiastical persōs,
not to with-draw the from vnder his
obedience, but that he might do them
speedier iustice, & with lesse scandale.

Which

(a) *Guido.*
pp. q. 239.
Decius
Conf. 191. I
parte. Lu-
cas de Pen-
na l. qui-
cunque de
omni agro
deserto l. II
&c. Can.
Intelec̄to de
iureiur gl.
verbo, de-
pereunt, in
proemio
prag. sanct.
l. 1. & 2.
Cod. Theod.
de Epis. &
cler. lib. 6.
Nouel. vt
Cler. 83. S.
Si tamen
coll. 6.

Which priuiledges haue bene confirmed by Christian Kings, not without exception, neither in all sortes of crimes, for Princes, from whom as from the fountaine, all inferiour Iustices are derived, and who are perpetuall moderatours of subalternall iustices, doe neuer grant any priuiledge against themselues: for these causes haue they excepted certaine cases, properly called *Cases Royall*, and improperly called *priuiledged Cases*: for they bee cases excepted from the priuiledge, granted to Ecclesiasticall subiects or others, of which Iustice is done by the Kings Officers, because they very notably concerne the King. As when any matter of high treason is in hand, or of bearing arms, of the Kings safegard infringed, of iniury done to one of the Kings Officers performing his Office: *Item* If a Priest in some office for the King behauue himselfe ill, and many others.

For as much therefore as the King is himselfe priuiledged aboue the priuiledge that he granteth: it is manifest

fest the error which these men publish for the aduantage of their head, that it was a priuiledge granted to the King by the Pope, hauing no other ground then the equinoste of the word *Pris-
ledged Case.*

But since, they haue passed further, and if Kings and their seruants any longer winke at it, they will effect that they teach; and already they are about it; they attribute to themselues a dou-ble power, the keyes, and the sword, heauen and earth, Spirituall and Tem-
porall, euen to the deposing of Kings and Soueraigne (a) Princes, dispensing their (b) subiects from their obedi-
ence; and not onely proceeding to ex-
communicate and anathematize them (which is the most rigorous cen-
sure, cutting off from the communion
of charity and faith) but also to cut
them off, out of the world, to giue
them ouer to the first murtherer that
will attempt against them, who shall
not be iudged (d) a murtherer by the
doctrine of the Popes new Canons.

Thus after they haue said, that what-

(a) *Can. A-
lius 15.q.6.*

(b) *Can. En-
geltrudam
can.3.q.4.*

(d) *Can. Ex-
communi-
catorum 23.
q.5.*

sooner

Car. I. dist. 96.

Lib. 2. E-
pist. 61. in
dict. II.Serm. 29.
de verbo
Apostoli
tom. 10.

sooner thing Princes ordaine in Ecclesiastical matters, they ought to have no authority: they passe vpon their liues and states, a doctrine contrary to the discipline of the Apostles, and humility of Saint *Gregory*, writing to the Emperour *Mauritius*, *I the unmyrthy servant of your piety, &c.* and he concludeth, *I have therefore caused your commandement to bee published: but because the same is not conformable to the Law of God, I have therefore aduertised your Maiesty, and so have acquistited my selfe of my duty, in obeying the Emperour, and yet not being silent in Gods cause.* And we must not thinke that hee saith one thing and meaneth another, for in those daies there was no schoole of equiuocation, and speaking in humility, he also spake the truth; for as saith Saint *Augustine*, *When thou liest by humility, though peradventure thou werst not a sinner before, yet in lying thou becomest one.*

Now they not onely refuse to bee subiect, but also change the censure ordained for a spirituall remedy of the soule

soule, into a perpetuall confiscation of goods, and mortall bane of mens bodies. And the pretended temporall Lord is more tigorous then any other; for let the seised doe the best endeuour hee possible can, yet the seizure abideth stil, and the effect of the proscription to the profite of the vsurper. And indeed, was it euer spoken of at *Rome*, to cause *Navarre* to be restored, and to excommunicate the vsurper?

But with what importunity doe they bring in the Heralds of such power, to make vs allow both the title and the possession, against the Kings right? From the same ground proceed the vniuererend behauours of the members belonging to this mixt authority, of some against the Princes of bloud, others against Courts of Parliament, and by degrees against the Kings Officers.

And least any more speech should bee made (as in time past was by the Emperour *Ferdinand* and *Lewis the twelvth*) to reforme both the head and

M members:

members: These vpstart busie-bodies, haue come to helpe, by entertaining our diuisions in religion, in steed of quenching them; faining that they come to reforme abuses among them, replying against others which require a Councell, that their opinions haue bene already sufficiently condemned, and that there needeth no more Councels, as if vniust iudgements against lawfull proceeding, were a Law against a third which hath not beene heard nor called. If this maxime were true, there would haue bene no Councels holden of very many yeares, and places of Iustice should be shut vp.

C H A P. X.

That it is one of the most pernicious heresies, to despise the King.

THIS title will not be held a paradox by good men, who know that the seruice we render to the King, proceedeth from the ordinance of God. For though many heathen na-
tions

tions haue performed this duty, yet not haue the knowledge of Gods comandement, nor an intention to obey the same, they haue respected only their owne particular, that they might preserue their policies; and therefore such vertues meerly moral, are not allowable before the throne of Gods iustice; *For whatsoeuer is not of faith is sin.*

So we may say that the equall diuision of spoile among theeues, is not a true execution of iustice, but a shadow therof, that there society may the longer continue, which if contention should arise amōg thē could not long endure. And therfore as the final cause is vicious, so the meanes wherby they attaine the same, ought not to be held lawfull: In like maner, all friendship & cōbinations practised among mē, that is not done with consideration of the ordinance of God, is a conspiracy, priuate complotment and confederacie, and not a legall society nor religious charity, *which seeketh not her owne particular profit,* but executeth her effects outwards. For there is no vniōn,

Rom.14.

13.

1. Cor.13.
5.

1.Cor.10.
31.1.Pet.2.
13.14.&c.

neither in faith, nor in charity, sauing in IESVS CHRIST alone, who is the center and perpetuall end of all good ; to which purpose saith Saint Paul, *whether yee eate or drinke, or whatsoeuer yee do, do all to the glory of God:* And S. Peter recommending subiecti-
on towards the Prince, referreth it to his vse: *Be yee subiect for the Lords sake.*

Now as the morall vertues of the heathen are sinnes before God, in as much as they are not done, with ha-
uing regard to his commandement, which they know not: So the contēpt of the King, who hath right ouer the subiect by the law of God, ariseth onely in the minde of him that contēmneth the authour of the Law: And by the same reason it necessarily fol-
loweth that such a man hath first vio-
lated his faith towards God, before he faile in the seruice of the King ; for so long as hee remaineth faithfull in the first Table, hee will not passe to the transgression of the second; which is not well obserued, but in the consid-
eration of the first, of which it is a se-
quele

quele and necessary dependancy.

Wherefore wee see ordinarily that idolaters do easily rebell, yea boldly attempt against the person of their King: on the contrarie, Religious soules serue them, though they bee froward, yea Infidels, as wee haue noted some examples; but after the transgression of the honour due to God, the contempt of the King followeth soone after.

Thus is *Samuel* comforted by God: *They haue not cast thee away, but they haue cast mee away, that I should not raigne over them: And as they haue forsaken mee, seruing strange Gods, euen so they forsake thee.* And *Zedechias* being tributary King, before he came to despise the King, hardened himselfe against God. *Zedechias did euill in the sight of the Lord his God, and humbled not himselfe for Ieremiah the Prophet speaking in the name of the Lord, and also rebelled against King Nebuchadnezar, which had caused him to sweare by the name of God.*

1.Sam.8.
7.8.

2.Chron.
36.12.13.

1.Sam.15.

Also in another place, the Holy Ghost interpreteth rebellion to be an euill as dangerous as to goe to sorcerers and witches, *Rebellion is as the sin of witchcraft, and transgression is wickednesse and idolatry.*

Thence it commeth, that of late, some of them that labour to weaken the authority of the King, and haue fostered rebellion in this Kingdome of *France*, haue also questioned the Pythonisse woman possessed, and examined the Diuell: Wherefore wee need not wonder if they that like not the right way directing to *Holy Abba Father which art in heauen*, swerue frō the obedience of our *Abimeleo*, that is to say, our *Father the King*, which is on earth.

Bel.lib.1.
de Pontif.
cap.9.

And as the Jesuites substitute to God our *Holy Father*, another God on earth, whom they call *Most holy Father*, and separate *I E S V S C H R I S T* from his Body & Spouse the Church, for to create vnto him a Vicar and Liuetenant generall in all his Kingdomes, *etiam Christo secluso*: So theie fame

same Spirits will at this present erect a Monarke aboue Kings, which are *the fathers and husbands of their people and country*: to the end they should not enjoy their Soueraignetie, but so long as they shall please him.

Thus hauing begunne with disobedience towards God they end with rebellion against the King his Lieutenant on earth. Wherefore none will euer defend the Kings rights and prerogatiues as they ought, except hee first beginne with the Lawes of God: and if hee bee a preuaricator in the first Table he will easiy be perswaded to lay such grounds as ouerthrow the Kings right: for hee that granteth the greater, will not sticke to giue the lesser.

This is the cunning devise *Ierobam* vsed, who as it is written, retained the people to himselfe, and *hindred them from returning to the house of Dauid, in causing them commit idolatry*. And for as much as the Article of confession of the reformed Churches, aboue rehearsed, conteyneth a sub-

1.King.12.
26.27.&c.

mission of all the inhabitants of the Kingdome, without excepting the Ministers; and in as much as the Moderne Clergy-men, whē a Priest is converted to their Religion, make him renounce among other things, that pretended priuiledge of Clericature: Lastly, for as much as the honour which we owe vnto the King is *for conscience sake*, as saith S. Paul, and *for Gods sake*, as S. Peter speaketh.

Rom.13.

i. Pet. 2.13

Bellar. li. 3.
recognit. de
Laicus.

It followeth, that the Cardinall Ie-suite maintaineth a formall heresie, in making some Christians subiect to the King, not for conscience sake, but for seruile feare, obeying for no other cause but for that they are not the strongest, and for feare of punishment, not for loue of God. For if the conscience be bound by the Law of God, to the obedience of the King, who is the subiect capable to attempt against the lawes, rights, or prerogatiues of the King, but hee that falsifieth his faith vnto God?

Of this Saint Iude, writing to his beloved

beloued, of the common saluation, saith: that certaine men crept in, which were before of old ordained to this condemnation, men without piety, turning the grace of God into wantonnes, & renouncing the onely Dominator IESVS CHRIST our God and Lord.

Iud.v.3.4.

Then he passeth to the second Table, affirming that such men breake it in consequence of that former renunciation; And likewise these dreamers, defile their flesh, and despise Gouernment, and speake euill of authorities. And propoundeth a terrible example for them that curse Soueraigne Princes: Yet Michael the Arch-angell, when hee stroue and disputed with the Diuell about the body of Moses, durst not (marke) blame him with cursed speaking, but said onely, the Lord rebuke thee Satan. And in the 11. verse speaking of Core, that gainesaied Moses with these words. Is it a small thing that thou hast brought vs out of a land, which floweth with milke & hony, &c. except thou make thy selfe Lord and ruler ouer vs? pronounceth a woe against such like men, For (saith hee)

Vers.8.

Vers.9.

Num.16.

13.

they

Num.16.2.

they perishe in following the gainesaying of Core. And note, that this Core and his fellowes *Dathan* and *Abiram*, and two hundred and fifty were of the principall men of the Synagogue, to shew that it is not of late of yeares that these Doctors of the Synagogue resist the King, and that God hath chastized them.

Now if this holy Angell of God, who had expresse charge to doe that which hee did, and being therein thwarted by the Diuel, durst not curse him, but left the whole iudgement thereof to God, in consideration that the euill Spirit is called in Scripture, *the Power of the aire, Prince of darkenes and of the world.*

What Holinesse can they imagine to be in a man transported with passion, to thunder out against the Lords annointed, against Princes and all Principallity, wrapping vp together withut knowledge of cause, the old and the yong, the quicke and dead, the guilty and the innocent? Yea rather such men as despise dignities are doubtlesse

doubtlesse without piety, ordeined of old to condemnation, hauing repounced the onely Lord & ruler C H R I S T I E S V S; the respect of whom should haue hindred them from passing so farre: for it is written; *Bee yee subiect to all manner ordinance of man for the Lords sake.*

1.Pet.2.13

Neither is it to purpose to say that S. Iude speaketh against them of his time; for the Epistle is Catholick, directed to the whole Church, and speakeketh of a reall vice which destroyeth and peruerteth the person whosoeuer he bee, that is spotted therewith. Thence it commeth; that they which exalt a finnefull man aboue that which is called God, do also exalt him aboue that which is called King, comparing this man to the Sunne, and the King to the Moone; and by this reason the spendor of the King should bee borrowed from that Sun so often Eclypsed, abolished, and become hereticke, as the Canon confesseth, and the deposings from his office of Byshop doth iustifie.

C. sollicitæ
6. de Maio-
rit. & obe-
tentia Can. si
Papa dist.
40.

Neuerthelesse

Scrm.33.
Cant.Cant.

Baron. in
his admoni-
tion a-
gainst the
Venetians,
Pag.47.

2.Thess.2.

Luk.9.58.

Neuerthelesse, that chapter saith,
that looke how great the difference is be-
tweene the Sun & the Moone, so great is it
betweeene Popes and Kings: is not this to
intitle himselfe the mid day, wherof S.
Bernard speaketh as aboue is shewed?

And what neede there any more,
seeing that is the argument of Cardi-
nall *Baronius* against the *Venetians*:
for that hee might set himselfe ouer
them, hee setteth himselfe aboue the
Angels: blaming the Signory in these
wordes; *The Venetians doing the con-
trary, are as monsters and prodiges of the
Dinell*; adding this for a strong rea-
son, *Know yee not that wee shall iudge
the Angels?* And what man of consci-
ence, or faithfull seruant to his Prince
can endure such presumption? who
would not invite all his countrymen
to giue heed to that which is fore-
told of this man exalted aboue all
that is called God, blaming dignities,
and enterprising to dispossesse Kings?
And seeing it is cleerely verified that
our Sauiour C H R I S T had not a foote
of land in propriety, *to rest his head on,*
and

and that his Apostles said to the poore, *Siluer and gold haue I none;* said to the places where they came, *Peace bee in this house,* and denounced not warre: shooke the dust of their feete, but inuaded not Kingdomes : How then dare these men appeare, who in these daies proclaime theselues Lords of two swords, Spirituall and Temporal, with power to confiscate the earth, open hell, and shut heauen, hauing no other reason then the will of a sinfull man, full of passions, which maketh more account of Temporall goods then of Spirituall, saying in his Bull in May, anno 1515. read and authorized in the Councell of Lateran. 10. session, conceiued in these words : *Least Cathedrall Churches, being destitute of Temporall goods, (without which Spirituall goods cannot subsist) &c.* As if Mammō, the riches of iniquity, were the support of Christ, & of his sauing graces.

Yea rather such a man calling himselfe Lord Spirituall and Temporall, aboue Principallities, declareth himselfe to bee the true successor of

Simon

Act.3.6.

Act.8.

Ephes.2.2.
Ioh.12.31.
& 14.30.
Heb.2.14.
Mat.12.29.
Reu.13.14.
2.Cor.4.4.

Luk.4.6.7.

2.Thess.2.

*Symon Magus, who made himselfe be-
called the great power of God: And ta-
keth his Liuetenancy not from Iesus
Christ, whose Kingdom is not of this
world; but he hath it frō the Tempter,
who vaunteth to giue Kingdomes; for
he is called in Scripture, Prince of the
aire, Prince of this world, Emperour of
death, is compared to a strong man armed,
is worshipped of Infidels, as being God on
earth, or the God of this world. By ver-
tue of which qualities, he saith to our
Sauiour to whō he shewed the king-
domes of the world, when hee temp-
ted him, All this power will I give
thee, and the glory of those Kingdomes:
for that is deliuered to mee, and to whom-
soeuer I will, I give it.*

Now wee are assured that the God
of peace, by whom onely Kings doe
raigne, will finish this worke, will
destroy that pride by the Spirit of his
mouth, will abolish that power by the
brightnesse of his comming, will
maintaine the authority of Kings and
powers ordained by him, will pre-
serue the Widdow and the Orphants
of

of his Anointed, amidst the flames of this furnace, as hee did the companions of *Daniell.*

Dan.3.

It is not the first time that such presumption hath bene reformed in the Church, it being the cause of the reiection of the Iewes in the first coming of our Sauiour: and now is the subiect of the plagues reueiled in the *Apocalypse.* And as the threatnings of the Prophet *Zachary*, who prophe-sied of both these disorders, haue bene executed on the Pharisies, whō he calleth the *Pride of Iordan*, who in stead of feeding their flockes, expose them to slaughter, and yet are not held guilty; and they that sell them say, *Bles-sed be the Lord, for I am enriched, and their owne Shepheards spare them not.*

Zach.11.5.

By reason of which abuse it is ad-ded, that there shall bee a voyce of the howling of the Shepheards, because their magnificence is destroyed. And behold (saith the Lord) I will deliver the men, every man into his neighbours hand, and into the hand of his King; and they shall smite the Land, and I will not deliver them out

Vers.3.6.

out of their hand. So (my Lord) doubt not but that in the second coming of our Lord and Sauiour, which is at hand, and wherein the pride of *Babylon* and the foolish sheepeheard of whom this Prophet speaketh, which exalteth himselfe by a Cardinall Iesuite, aboue that which is called God; This God, strong and iealous will put into the hand of his King his Annoynted, and Lieutenant, and of his Officers, meanes to bridle this arrogant presumption, and for certaintye of this truth I haue aduentured to present to your Maiesy the text of the Prophet, who foretelleth the creation and ruine of this second foolish Shepheheard, as Saint *Hierome* interpreteth it, here are the words: *I will raise vp a Shepheheard in the Land, which shall not looke for the sheepe that are lost, nor seeke the tender iambes, nor heale them that are hurt, nor beare them that stand still: but shall eate the flesh of the fat, and teare their clawes in peeces. Woe be to the Idoll Shepheheard, that leaueth the flocke, the sword is upon his arme* (see here the Temporall

Temporall sword) and upon his right eye: his arme shall bee dried vp for certaine, and his right eye shall bee utterly darkened. For, if for the first mans offence in having tasted the forbidden fruite, and beleeuued the saying of the Serpent, *Yee shall bee as Gods, knowing good and euill;* the father of all mercy spared not the innocency of his deereley beloued sonne our suerty, but saith by the same Prophet, *Arise, O sword, upon my Shepheard, and upon the man that is my fellow, saith the Lord of Hosts.*

Gen.3.

Zach.13.7.

What torments attend the Apostasy of a re-lapsed man without promise of restoring, which doth not simply beleue himselfe to be God, but exalteth himselfe aboue all that beare that name! *O sword which didst not spare the good Shepheard for the offences of others; awake, rise vp against the foolish Shepheard, destroy that man of sinne for his owne transgression, who in the Maisters absence behaueth himselfe not as a fellow seruant, but as Maister;* to the end that in this last

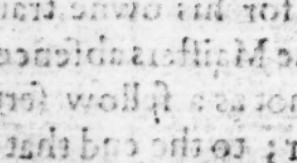
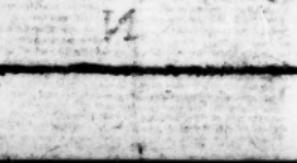
Math.24.

N

time

time, as sometimedid his predecessor
 Herod, who gaue not glory to God,
 & A.12.12. when the people cryed the voice of
 God, and not of men; he may learne to
 his condemnation, that it is the most
 Dan.4.25. High, the everlasting God blessed for
 ever, and none other, beareth
 rule over the Kingdome of
 men, and giveth it to
 whom soever he willeth and
 will. *procul ab Iesu*

Iuu.1.
 Sat.3.

It, quibus gratia est picta lupa barbara
mitra. 
et cetera. 
et cetera. 
et cetera. 

And.14.

et cetera.

11



The Conclusion directed by
the Authour to the French
King Lewis the 13.



He most ancient author of prophane History (mighty Souveraigne) reporteth that *Cræsus* being in danger to bee slaine in the warre, his son, who had till that time bene dumbe seeing his father in that estate, cryed out, *O man kill not Cræsus*: which representeth vnto vs the effect of a naturall affection, forcing natures defect, and causing a man discharge the duty by his birth imposed vpon him. Hitherto, though according to my small ability, I haue omitted no occasion by word and deed to testifie the seruice I owe your Maies fy; Yet haue

Leuer remained dumbe, nor daring to represent vnto your Maiesty by mouth the true feeling I haue had of my duty : And I should for euer haue bene silent, had I not feared to bee reputed to give consent to the pernicious effects of a certaine damnable errour, Canonized of late ; which would still remaine vnder the ashes of such decrees, if it had not bene discouered by some incendiaries come forth thence, who with the firebrands and bellowes of some controwersies in religion , haue caused the fires that haue since fifty yeares bene seene in France. And whilst good French-men were busied, wearied, and weakened in quenching these flames, these men haue taken opportunity , and endeaououred to seize vpon the State ; and done all they could to roote out the Royall race, and to trans-ferre the Crowne vnto strangers : Vnto which not being able to attaine by maine force, hauing so powerfull an enemy as King Henry the great and his Princes , they haue aduised themselves of

the most vvanaturall and abominable
meanes that euer was practised a-
mongst the most barbarous and Infi-
del Nations, hauing blow vpon blow,
after infinite attempts, laid violent
hands vpon the sons of the most high
the Lords annoineed.

These detestable actes make mee
cry out, *O man of sinne kill no more our
Kings.* If I should bee silent I were
worthy to be condemned to dye : for
if the subiect that heareth in wordes
some complot against the safety of
his Prince, makes himselfe guilty if
he declare it not vnto him: how could
he excuse himselfe which by reading
of bookees, and discourse of reason
perceiveth whence such vnnaturall
attempts do proceed, if hee contri-
bute not his speach, his industry and
the perill of his life, to auert and pre-
uent such outrages in time to come?

But seeing it is lost labour to cry
vnto this euill spirit, who is not ruled
by the military discipline of *Cyrus*, to
give ouer the slaughter at the sound
of retraine; I will turne my selfe to

your Maicity, aduising to take heed to your selfe; for our our peace dependeth on yours, we will haue no other Temporall King, but *Lewis*: suffer him not to publisha in your Kingdome, that there is a power above yours, that your command is limited by the will of a stranger, that the fidelity of the oath of your subiects may be slacked by his dispensation, and your life at his worde giuen ouer to murderous attempts. Use againe the remedies, which your Predecessor *Phillip*, *Lewis*, and *Henry* haue done, before these new garrisons of strangers were brought into the land, who take an oath of blind obedience to a forraine power out of the Kingdome, a fourth vow yknownne to other orders: who creepe in and insinuate themselues with a wonderfull violence into the capitall Cities and best families, yea euen into the Metropolitane City of the Realme, who augment and make greater the presumptuous boldnesse of them that would precede Princes, be equall with Parliaments, and despise

spise the function whereunto they are called. Whence commeth it else, that in former ages in the time of *Phillip the Faire*, and other succeding Kings, no *French-man* revolte from the obedience of his Prince, for feare of a friuelous excommunication? and that in this latter age, that illusion hath retained so long time in obstinacy so many peoples? And how is it, that King *Francis the Great*, threatned *Charles the fifth*, with the number and fidelity of his Schollers? and that in the time of the barricadoes there was whole companies of them set forth to besiege the King in the *Louvre*?

And who was it instructed and fashioned *Barriere* but *Varade* a Priest of the new society, ministring to him the holy Communion for saluation? And who was it but a Scholler of these new Doctors, that thrust his parricide knife into the mouth of King *Henry the Great* your father? Yea, who was it murthered him? My Lord, I cannot hold my peace, I haue hertour of what is past, and feare yet

Apoc. 16.
12. & 9. 16.

more what may come, I will not bee
a preuaricator in the cause of my
King, neither will I liue after him. O!
it hath bene, it hath bene those *un-
ealeane Spirits* whereof Saint Iohn spea-
keth in his *Reuelation*, which *repent not*
of their *murthers*, of their *witch-crafts*, of
their *fornications*, nor of their *theftis*:
which *worke miracles*, and *go unto the*
Kings of the earth, to *assemble them to the*
battle of that great day. &c. These *heter-
meth* also *Froges*, *Amphibia* creatures
that liue as well in water as on land, in
the State and in the Church, and can
use both the sword and the penne.
These are they that *imprinted* in the
minde of that monstrous *parricide*,
that the King intended to make warre
against the Pope, and that to make
warre against him was to make warre
against God; for saith that prodigious
murtherer; *God is the Pope, and the Pope*
is God. Further there was found
about him a Character, with a heart of
Cotten hung about his necke; hee
shewed to the Iesuite *D'Aubinie*,
(who confessed him and heard his
visions)

These
blasphem-
ies are
readin the
arraigne-
ment of
Rauillac, &
in his con-
frontation
with
D'Aubinie
the Iesu-
ite.

visions of Hosties) a knife whereon
was grauen a Heart and a Crosse: and
with what sort of me were the prisons
filled after this fact, but with such as
were infected with heresies preiudici-
able to the State and to the Church?
I beseech your Maiesty pardon my
zeale grounded vpon that I know, as
one of your faithfull seruants; pardon
the iust grieve of a subiect, passioned
against the parricide committed on
two of his Kings. Giue mee leaue
my Lord to shedde true teares for the
death of your Royall Father; suffer me
to lament for my *Atimelec*, of whom Ier.4.20.
I said in my heart, *I will live amidst the
nations under his shadow*, vnder his E-
dict; by whose benefite seeing I haue
permission to speake and write the
truth, I haue presented it to your owne
hands, not to renew sorrowes passed,
but to preuent them that are to come.
For iudge (I beseech you) how much
it importeth to make apparent vnto
your Maiesty that Popes are not
Gods: that they may erre: that they
forget themselues against God & the
King,

King, to the end that in discouering the cause of this euill, I may leauue unto your Maiesties wisedome to remedy the same, when time and age shall inuite you thereto. Meane while, till that time of perfect cure doth come, these two preseruatiues seeme necessary, for the two members, which this disease would seize on and corrupt; namely *Piety*, and *Justice*, the Pillars of State. For to what end would they cause the prudent Counsell of the Senate to bee despised, but because they thinke to ouerthrow the State, after the example of *Rehoboams* new Counsellours? What arrogant presumption, to censure the Sentences of that great Senate, Judge of the Empire, & sometime Arbitre of Europe? and to what other end do they procure, with so great importunity, delayes of so holy judgements? And wherefore else hinder they the en-registring of the decrees of the Sorbonne, so Canonickall? Why do they terrifie and amerce the Preachers that speake the truth? Courage ye good and loyall seruants that

that hide not, but vse your Talents;
Serie God and the King, and you shall
enter into the joy of your Lord; For my
part (which is all I can doe for you) I
would engrave you in this memorial,
if your modesty did suffer it, and that
the hatred to which I expose my selfe,
were not communicated to you. For as
for vs, God hath not given vs the Spirit of
feare, but of Strength, and of loue, and of a
settled mind.

Mat.15.14.
Luk.19.

2.Tim.1.7.

And if a Souldier for being praised
of his Captaine, will runne against
the points of pikes, cast himselfe into
the trench, and despise the fury of
Captains: what would a Frenchman,
Burgesse of the capitall City doe, on
so high a stage of Europe, fighting for
the honour of God and the seruice
of his King? *Abeant questus, discede
timor; vita est audius, quis quis non vult
myndo secum perirentem mori.*

Now, my Lord, letting iustice bee
administred, as you doe; according to
her ordinary course, your Maiestie
shall bee the better serued, and shall
not incurre enuy in your person, not
being

being of age to employ your priuate authority, in giuing extraordinary commandements: and the Queene shall euer bee better obeyed, governing her selfe, as shee doth, by the ancient Lawes of the State and ordinary course of justice; whereas if she let her selfe bee carried away with importunitiess, many inconueniences would ensue. For these men get ground of vs, and go by degrees, hauing bene first refused of all the orders and estates: after that, received with modification; and now would driue out them that oppose them selues to their desigues. And if for the instal-ling of these new Doctors, this reason bee found good, not to displease him that sendeth them: what will not be done vpon this ground? must wee renounce the most faithfull confede-rates of *France*, who haue expelled & cast them off, neuer to receiue them more into their States and Common-wealthes? must wee renew warre, against them that acknowledge not this new power; and not keepe our faith

faith with them any longer, then it shall please that Spirit of discord? And if it bee thought vnsit to bring vs to such a misery, wherefore do some counsell to repeale the causes? Yea rather wee should resist the beginning: And because that vnder pretence of maintaining Religion, such men slyly infect weake soules, with maximes against the State.

The second remedy is taken from the other pillar of the State, to wit, *Piety*, that must be aided & strengthened in the body of the Vniuersity, which is not destitute of learned men, as some calumniate.

This Vniuersity hath bene euer called in *France*, the *keeper of the key of Christianity*: And it was the same that appealed from the Bull of Pope *Pius the second*, and caused their protestations to bee en-registred in the Court of the *Chasteler*: And Maister *John de S.Romain*, the Kings Attorney generall, did the same actions, as your Maicsty seeth done by your Aduocate generall, Maister *Serum*, a man both learned,

The Vni-
uersity.

Du Tillet
of the li-
berties of
the
Church.

learned, courageous, and incorruptible in iustice, and in the seruice of his Prince.

Out of this Vniuersity King *Lewis* the twelvth tooke sixe Doctors for Counsellours of Estate: It was this Vniuersity that ceased the massacre stirred vp by the Duke of *Burgundy*, proclaimed through the streetes, *peace good people*, vnder the raigne of King *Charles* the sixt. Out of this body were taken the sixe Doctors, that decided the question (now againe brought to be discussed of in Court) *Whether it be iust to affist the confederates of France, against the will of the Pope*, when Pope *Julius* excommunicated *Alfonso* Duke of *Ferrara*, whom King *Lewis* the twelvth affisted, by the advise of the *Gallicane Church*, assembled in Councell at *Tours*, in the month of *September*, *Anno. 1510.*

And although King *Henry* the Great followed onely the steppes of his Predecessours, and the decisions of Catholicke Doctors, nevertheless wee haue perceiued with an extreme mischiefe

mischiefe, the effects of a pernicious doctrine, & the obstacles they would haue brought against the succour promised to the confederates of the Crown: for remedy whereof, it seemeth that the exhortation of the Curates your Maiesties seruants, and of the Doctors of *Sorbonne*, will bee very necessary, together with the writings of the most learned, whom your Maiesty shall please to chuse: for although armes bee seemely neere about your Maiesty; yet is it no lesse profitable, to prepare the affections of the subiects in such sort, that armes may bee more for ornament, then necessary for the safety of the Prince: and that such men may bee employed herein, as haue in their mindes an Antidote against this moderne poyson. For not onely great and learned Capitaines, as *Alexander*, and *Cesar*, haue attained to the Empires of the world: but also Generals of warre haue profitably vsed the Counsell of learned men, for to execute great designes: To this purpose *Pyrrus* said,

hee

Plutar. in
Pyrrhus.Trebel.
Pollio in
Regill.

hee wanne more Citties by the industry of his Orator Cineas, then hee tooke by force of armes. Yea a sillie Scholler following *Regiliannus*, profited him to obtaine the Empire, by meanes of his declining *Rex Regis*, making allusion to the name of *Regiliannus*: for the Souldiers which were in the Campe, taking that for good presage, proclaimed him Emperour.

Such men *Alphonſus*, the Phenix of the *Spaniſh* Kings, vsed; calling vnlerned Princes, *Golden Fleeces*, & added that the dumbe were his best Counsellours, meaning bookeſ, that flattered not Kings, but told them the truth: and reprouring the opinion of one of his Predeceſſors, who thought it vnbefeeming a noble and generous minde, to haue learning, faith: It was the voyce of a brute beast, rather then a man.

The want of which register, hath caused that the most generous actions of our ancient *Gawles*, haue remained buried in obliuion, or haue bene much lessened

lesened by the writings of such as enuied their greatnessse. For military actions are renowned to posterity, according as the penne of hystory hath extolled the same: thus are *Achilles* and *Aeneas* made famous by *Homer* and *Virgil*, and *Cesar* himselfe by his true testimony. And contrariwise they that haue had learning for aduersary, remaine in opprobry to posterity.

Thus the iniury that the Vniuersity of the *Athenians* received by the cruel imposition of foureteene children, sent to the King of *Creta*, though otherwise he were in such reputation of iustice, that antiquity made him a Judge in the *Elizium*; yet could hee not obtaine against pen and inke, weake instruments in appearance, but that hee was dishonoured in his bed, and his children *Icarus* and *Minotaure*: the one an example of vanity, the other a prodigious monster, and himselfe taxed in his person, as perishing miserably.

It is a worke worthy your Ma-
O iesty,

*Quas ita
Minos
vnam mo-
uet.*

iesty to establish the Kings Colledge, the building vp whereof, God hath reserved vnto your Maiesty, as hee did the building of the Temple to wise *Salomon*: and doubt not, my Lord, but that there will bee found Regents sufficiently capable, honour nourisheth Artes, they haue not hi-
thereto appeared, because the Muses could not bee heard during the noise of the Trumpet, and sound of the Drumme. The nurse-children of the Muses, shut vp themselves in the caues of *Parnassus*; and come not at the Court vntesse they bee sent for: But, my Lord, seeing it is a matter of peopling a royll Colledge, there should not bee any Doctors not royll, or not for the King, nor any that haue taken oath of blind vow to any out of the Kingdome: for (saith the Gospell) *No man can serue two Masters*.

And why should the King main-
taine at his charge, Professours that will corrupt the syncerity of the affe-
tions of his subiects, by the poyson
of

of the new Canons, of which wee haue quoted some.

By these two meanes, euermore profitable for the State, the State shall be preserued, till it please God to encrease your Maiesty in age, and in all sorts of Spirituall and Temporall blessings, that you may governe the same in person, and remoue away the cause of this euill, which I hope for (by Gods grace) so much the more assuredly, as your Maiesty is a liuely purtraiure of those great Kings, that haue commanded the people of God; succeeding as a yong *Iosias*, to a father murthered by the disloyaltie of some of his subiects; as a *Salamon* to triumphing *David* his father; as a Saint *Lewis* vnder the Regency of his mother: God grant that your Maiesty may accomplish the poſie of King *Lewis* the twelth your predecessor, *Perdam Babylonis nomen*, ſeeing that they now renew the like attempts, as they did then vnder his raigne. To the end that as the moſt high Monarch of heauen and earth,

O 2 would

That is I
will de-
stroy the
name of
Babylon.

would not employ to such a worke,
the mighty arme of flesh, *Henry the Great* your father, no more then hee
did that of *David*, whom hee had destinatid vnto battels; your Maiesy
as a *Salomon* his sonne, by the workes
of peace may restore the *Gallicane*
Church; by the common voyce of
which, with bended knees, hands lif-
ted vp to heauen, and heart to God,
your Maiesy heareth the like blessing
as the *Queene of Sheba* gaue to *Salomon*. *Blessed be the Lord thy God, which*
loved thee, to set thee on his throne as
King, to execute judgement and iustice.

2. Chron.
9.8.

2. Sam. 7.
13.14.

Mat. 9.
104.

And let the Prophesy of *Nathan*,
in the highest heauen, bee ratified in
your Maiesy: *I will stablish the throne*
of his Kingdome for euer: I will
bee unto him a father, and hee
shall bee my sonne,
Amen.

Prima tuo gerito pro Ioue bella puer.

FINIS.

